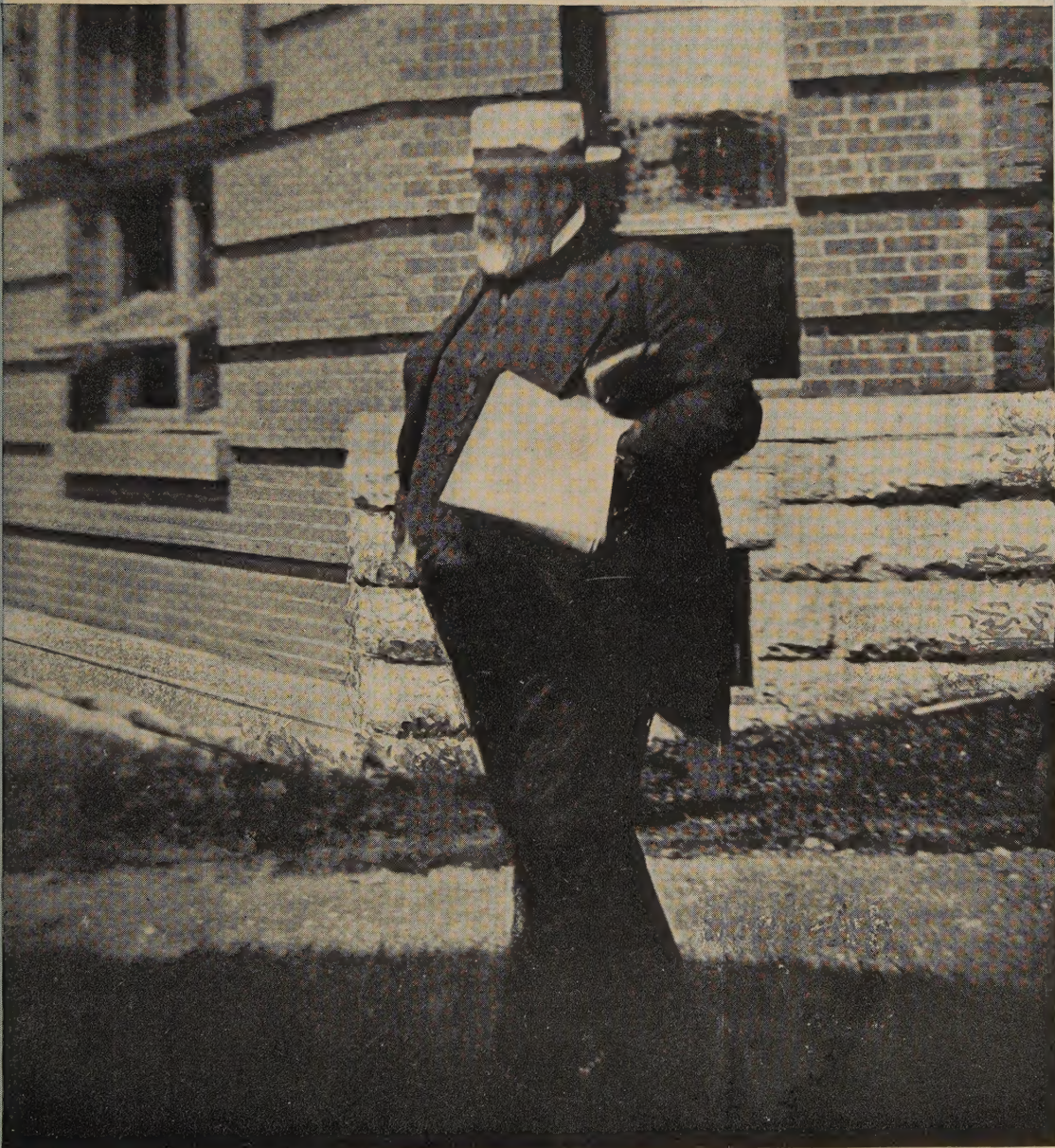
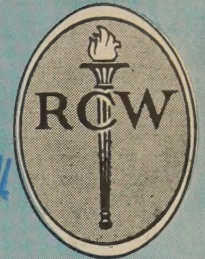


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Mr. D. L. Moody
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Session

Volume 52 — Number 7 — \$2.00 a year — 25¢ a copy

*Please read the important announcements on
page 293 and the back cover of this issue*

July
1933

The Northfield Opportunity

Boys and girls eager for an education but unable to afford the more expensive private schools will find their opportunity at the two Northfield Schools—Mount Hermon for boys, Northfield Seminary for girls. Each school has its own faculty and the campuses are five miles apart on opposite banks of the beautiful Connecticut River. Located in the heart of New England's wholesome healthful hill country, the schools have had remarkable success in the physical as well as in the mental and spiritual development of students.

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MISS MIRA B. WILSON
Principal, NORTHFIELD SEMINARY,
East Northfield, Mass.

CURRENT THOUGHT

✠ FAITH lived in an armchair is no faith, but faith lived in a furnace is that which brings out the gold.

✠ IF THE PREACHING of the gospel is not sustained by daily meditation on the Scripture at home, we preach to a desert and you remain what you were.

✠ TO COMPARATIVELY FEW come opportunities for complete intellectual training, but all can practice unselfishness, the quiet fulfilment of duty, generous thought and gentle deed.—Hugh Black.

✠ THE PERIL of modern Christianity is the desperate and hopeless attempt to make the Christian religion popular. We cannot be true to Christ and please men. The "little flock" has never been in the majority, and never will be.

✠ WHERE WE FIND OUR SALVATION, there we find our unity. Beneath this cross we can look out to the unknown future with perfect confidence, fearing nothing save that we should be unworthy of our high calling.—Hubert L. Simpson.

✠ I CLOSE with the following quotation: "It is a solemn thought that if in the providence of God forces begin to operate in the spiritual realm when they are released by the prayers of his people, so there must be many occasions when, and many places where, blessing is withheld because there are no intercessors."

There are gaps in the line of intercessors. Who will step into these gaps?

Yours for Christ and Brazil,

Harold H. Cook.

✠ WE ARE SENT not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the gospel; not civilization, but Christ. We are ambassadors, not diplomats.—Hugh T. Kerr.

✠ WHEN THE MAN IN THE STREET tells us that God does not answer prayer he has a pitifully inadequate conception of what prayer is. Prayer is something more than a demand note. To the man of today, dominated by Copernicus and Kant and the teaching of modern science, prayer is at worst foolishness, and at best a stumbling-block. Some in their distress take refuge in a kind of substitute for prayer, a vague, devo-

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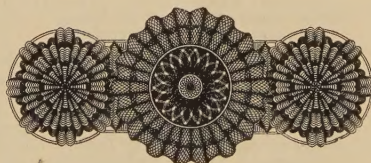
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tional mood or esthetic contemplation. But the man who comes to God through Jesus Christ knows whom he has believed. He knows he has direct and living fellowship with God, a communion which does not exclude petition, but in which petition is but one element; a communion which finds room for adoration and thanksgiving, for confession and intercession, but refuses to be limited by any theological categories.

In prayer the Christian speaks face to face with God as a man speaks with his friend. It is for science and philosophy not to deny the facts of the prayer world, but to explain them as best they can, if so they choose. In the phrase of Ménégoz, the religious man will decisively affirm prayer "in its entirely non-rational character and with all its difficulties."—"Expository Times."

Was Jesus a Young Man?

REV. JAMES BLACK, D.D., EDINBURGH

Why do so many people speak of Jesus and his disciples as if they were young men? This is a mistake which is only excusable to those who do not understand the difference between Eastern and Western life. Among those whom we call Orientals full manhood or womanhood begins much earlier than among the slow-developing peoples of the West. I have discovered that it is quite foolish in all sorts of ways to forget that the Jewish people are essentially Orientals. Even today, after long centuries of life in the West, their young people reach a speedier maturity and consequently age much more quickly than the colder-blooded Westerners ever do.

Among ourselves, for instance, people of 17 or 18 years of age are still regarded as youths at school, looking forward, perhaps, to further terms of prolonged study in special colleges or universities; but in the East, and especially in Christ's day, a person of that age had already reached full maturity, and was often married by that time and the head of his own home.

If Jesus was about 33 years of age when he suffered death he was in no sense any longer a young man in Jewish eyes, but would be regarded as fully matured and even middle-aged. If we take life-averages even in these days in the West 33 years represents more than the usual middle age of life; and among the Jews of Christ's day it certainly represented *late maturity*. In any case, to put inaccurate terms where they really belong, 33 years does not represent even with us what we call hot and eager youth.

In actual fact—and if we are to be exact we must stress this—the ministry of Jesus, beginning at 30 years of age, represents an unusually late development compared with his brethren and his

THIS MONTH

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RECORD OF CHRISTIAN WORK

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In the August Issue CHURCH MANAGEMENT and Record of Christian Work

Be of Good Cheer
G. Campbell Morgan
Master and Lord
Robert E. Speer

Increasing Church Attendance
George Mair

Spending Less in Church Administration but Getting More
John S. Scotford

The Place of Humor in Preaching
William L. Stidger

What Makes a \$10,000.00 Preacher
Robert Cashman

Improving Musical Standards
Archie N. Jones and A. Raymond Grant

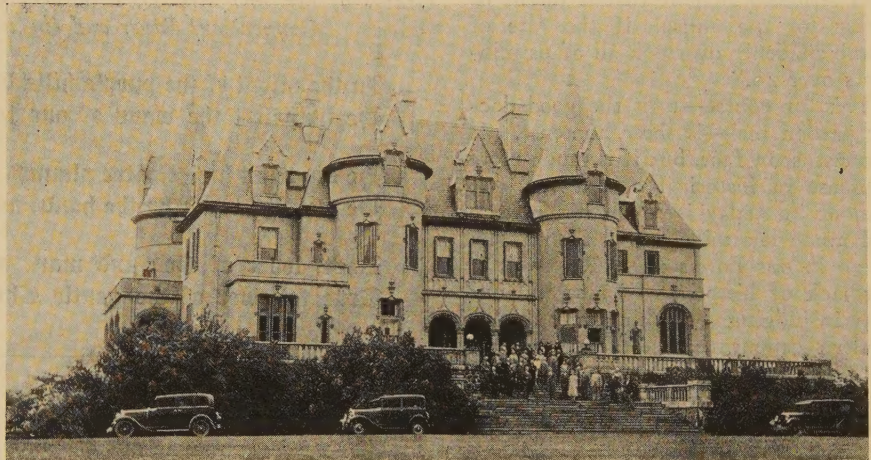
Editorials, Sermon and Devotional Illustrations, Recent Court
Decisions Affecting Churches

The NORTHFIELD



House
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A
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that will *Charm* at a cost

NORTHFIELD is as beautiful as ever! THE NORTHFIELD HOUSE and CHATEAU are ready to make you comfortable and happy as usual. The dining room is still serving those famous Northfield meals. The golf course seems greener, the sky seems bluer. *But prices are lower than they have been in many years.*

Plan to come to an early conference and spend the whole summer at THE NORTHFIELD! Many guests stay right through the delightful autumn too. If you can't do this come back for an autumn vacation.

ANNOUNCEMENT has just been made of the retirement of Mr. Ambert G. Moody who for 43 years has been manager of THE NORTHFIELD. Mr. L.G. Treadway, managing director of "Real New England Inns," has taken over the general supervision of the hotel and will maintain in every way the character and charm that has made THE NORTHFIELD distinctive. Mr. Moody's son, Gordon, will become resident manager after a period of training under an experienced Treadway manager. Mr. and Mrs. Ambert Moody's many friends will be glad to learn that they will continue to live in East Northfield and will be on hand to greet them this summer as usual.

that will
Please!

ROOMS and suites are available at very moderate rates in THE CHATEAU, which stands about 200 yards from The House. THE CHATEAU is a beautiful example of continental European architecture in a perfect setting. THE CHATEAU Tea Room is where Northfield gathers at tea-time.

Rates, Booklet and Information gladly sent on request

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times. As we know, his cousin John had begun his public ministry some years before he did, and was so recognized as a prophet that Jesus accepted baptism at his hands.

The fact that Jesus had to wait till the late age of 30 before beginning his ministry must have been one of his most acute personal problems. His supreme question must have been, not "Am I too young for this amazing call?" but "Why is the summons of God so long delayed?"

Dr. Christie makes a special point of this youth-appeal for service, and bases it directly on the fact that Jesus and his disciples were young men. Dr. Micklem quotes Dr. Christie's chapter with approval. Being the wise man he is, Dr. Micklem shows the other side and stresses the gain which all movements, the church included, receive from the experience and wisdom of mature minds. But even then, he adds the following sentence:

"I seriously suggest that it might be better for the church if the fate of Korah suddenly overtook all of us ministers over 40."

This, of course—may the good doctor pardon me!—is sheer nonsense. It is nonsense in fact, but it is much more nonsense in historical comparison. A man of 40 today is much less mature and much less middle-aged than a Jew of 30 in our Lord's day. Really, it is our lack of historical fairness and our folly in judging everything only by our modern canons that lead us to think of Jesus or Peter in their early thirties as young men. Not a single disciple, with the exception of Peter, whose fault was temperamental, ever betrayed any of what we call the qualities of youth.



Graves of Mr. and Mrs. D. L. Moody on Round Top, East Northfield, with the Connecticut River and the westerly hills in the background

*In the midst of the purple hills he sleeps 'neath the fir and pine;
He hath left the ways of our faithless days to follow the way divine.*

*He did what his Master planned in the beautiful days of old;
He took the weak by the hand, and led them to the fold.*

*Rest, lover of God and man, and God's great peace to thee,
True follower of the gentle Christ who walked by Galilee!*

—HARRY KEMP, 1899

Why? Simply because, being in the early thirties, they were as mature and as middle-aged as any man of 40 among ourselves.

Let us preserve some historical perspective! Christianity was not in any sense a youth-movement. It was the deep, reasoned, convinced religion of mature men. As a matter of fact, few religions that I can think of began as youth-movements. Youth seldom constructs, though it may be helpfully and joyously critical in the best sense. But oddly enough, all the great religions of the world have been the product of mature and even middle-aged men. This is only natural. It needs maturity to see values. Mohammed and Buddha, Easterners both, were not in any sense of the term young men. Neither was Jesus, nor any of his disciples!—"British Weekly."

REVIVAL WE NEED (THE), by Oswald J. Smith. Marshall, Morgan & Scott, London. 120 pages. 2/6.

Dr. Jonathan Goforth says in a Foreword that for its size this is the most powerful plea for revival he has ever read. High endorsement!

There are ten chapters. Several are on spiritual themes like the outpouring of the Spirit, soul-travail, conviction and faith. One is on obstacles. Personal testimony occupies three chapters.

Reveries

Sitting here in the quiet night I fell to thinking of those whom I knew and loved who were once so noble and true, who for a time did run so well, but have fallen out by the way. How deceptive and cruel the tempter who drew them away from the path of peace, joy and usefulness! How little they once dreamed they would deny and forsake their Lord and fall into dark and awful sin! There is deep and unutterable sorrow in my heart as I grieve for them. Some of them died away from the Saviour, so it seems. But oh, he is wondrous in mercy, and his love is a million times deeper and higher, more pitiful and true than mine! It may be at the last they called for mercy and got the answer. I must hope so. But my soul is grieved tonight for those I knew and loved so well who have forsaken their Saviour and wandered far from him. Would God they would turn back before it is too late, and after all of their sad wanderings rest in his compassionate love again!

Some whom I have known and loved and lost awhile I am perfectly sure I shall meet again. There is no doubt about where they are. Others I have loved so well seem to have gone out into the dark, for whom I have little hope. Their hearts grew cold and hard. They resented all efforts to win them back to their Saviour. I shall see them no more.

Memories are vivid tonight. Some joys are high, and some sorrows deep.

—H. C. Morrison.

RECORD OF CHRISTIAN WORK

A. P. Fitt
EDITOR

Volume 52.

East Northfield, Massachusetts, July, 1933

Number 7

To Our Subscribers

BECAUSE of the shrinkage of subscriptions to this magazine, especially during the present year, and the drop in advertising income, the trustees of the Northfield Schools, in whom is vested the ownership of the RECORD OF CHRISTIAN WORK and who have had to make up the annual deficits of the magazine from funds of the Northfield Schools, have voted to discontinue publication with the July issue. This number will therefore be the last published from Northfield.

But we have arranged for the merger of the RECORD with another monthly, "Church Management," of Cleveland, Ohio. This successful magazine, beginning with its August issue, will present a new department called "The Northfield Pulpit," containing addresses delivered on the Northfield platform. The merger therefore seems to offer a happy alternative to discontinuation of the RECORD. All our paid subscriptions will be continued until their expiration, and the subscriptions of those now taking both magazines will be extended on the same basis.

We regret to have to say Goodbye to our subscribers, so many of whom have been loyal friends and supporters of Northfield and of the RECORD OF CHRISTIAN WORK over many years. We trust the plan outlined above will prove satisfactory to them.

A. P. Fitt

EDITOR

✠ EGYPT has 600 Sunday schools with an enrolment of 45,750. Palestine and Syria have 185 Sunday schools with an enrolment of 18,485, an increase of 150% in ten years.

✠ THREE GREAT RELIGIOUS ANNIVERSARIES are being celebrated this year.

Roman Catholicism has called it Holy Year as the supposed 1900th anniversary of the death of Christ and the origin of the church.

1933 is also the 400th anniversary year of the Protestant Reformation.

And the Anglo-Catholics are celebrating the 100th anniversary of the Oxford Movement this month.

✠ THE SUCCESS OF OPEN AIR GOSPEL MEETINGS in Louisville, Kentucky, last summer has encouraged the promoters not only to try for larger results this summer but also to set their efforts before the nation for similar movements elsewhere. During the summer of 1932 some 70 open air services were conducted in 16 parks and playgrounds in Louisville by 70 churches.

The organizer and director was Rev. Luther H. Kinard, 315 Crescent Court, Louisville, Ky.

✠ A FOREIGNER and his wife were seeking a new church in a strange locality in a Japanese city. This is not an easy task.

After they had wandered about a bit in the neighborhood the wife said suddenly:

"Let's follow those two women! I am sure they are Christians by their faces. I am sure they are going to that church."

And she was right.

Later when the Japanese pastor asked if they had had any difficulty finding the church, they replied:

"No, we followed the light that you told us about, the light on a Christian's face."

✠ THE 121ST BIRTHDAY of the Marathi Mission was celebrated on Sunday, February 12, by a special service which is described by Miss Lucille Day in the "Missionary Herald."

The blind music teacher, who was leading the children's choir, gave a splendid talk:

"Because of the American Mission I am able to stand in God's house this morning and speak to you. You all know that in our country blind people are usually beggars. But I was sent by Dr. Fairbank of Vadala to the Blind

School at Bombay, and there Miss Milard, a woman whom I have never seen with my eyes, but whom I love dearly, helped me to get an education and to learn how to live with people. I wish I could thank all those who have helped me to live a fruitful, joyful life!"

The pastor's text was: "Freely ye have received, freely give!"

✠ THE BIBLE OR SOME PART OF IT has appeared in 936 languages and dialects, according to a statement just issued by the American Bible Society. This figure represents the publications of the three major Bible Societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

Several hundred of these languages had no written form until provided with alphabet and grammar by missionaries in order that the people could have the Bible in their own tongue.

While it is estimated that some part of the Scriptures appears on an average every five weeks, the translations already published must from time to time also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible societies.

✠ GENERAL SECRETARY WILLIAM H. MATTHEWS, D.D., of the American Tract Society presented a twelve-point report at its annual meeting, making a comparison of the work accomplished by the Society during the depression with the service rendered by it during the four years of great financial prosperity before the financial crash.

He showed a gain in the number of colporters employed in depression years; an increase of 47% last year in the number of pieces of literature printed and distributed over the year closing March 31, 1929; an increase of the number of foreign countries aided by grants of Christian literature from 23 to 32; the publication of new hymnals in Spanish, Bohemian and Slovak; an increase of grants of books, tracts and periodicals during the past year from \$40,583.97 to \$46,186.00; the publication for the first time of Christian literature for the blind; and a substantial gain in trust funds for every year of the depression. Up to the present the Society has suffered no losses on securities, but to meet possible emergencies it has made substantial investments of its Annuity Funds in U. S. Government bonds.

✠ IT HAS OFTEN BEEN SAID by leaders of Christian work in India that but for the caste system thousands, or even millions, of people would become Christians. They are now held back by caste restrictions. By becoming Christians they now lose their standing at once in their own community, and hence many do not become Christians. When untouchability is removed there will no longer be outcastes, and consequently a Hindu will be able to change his religion without losing his social standing. That will undoubtedly within a few years start a new movement among all classes in India, who will be able to accept Christ without a change in social status.

No one can foresee what this will mean to the kingdom of God in this country. But that time, often seen in vision and often mentioned by the Christian prophets in these days, may now arrive more speedily than some had thought. We have seen in this last month a change that could not possibly be anticipated, a change so sudden and so complete that it is miraculous. We may therefore look forward to other equally sudden, widespread and thorough-going changes. For when the Spirit of God is moving upon the face of the deep, things happen quickly and have far-reaching results. We seem to be living in such an age.—John J. Banning.

✠ A CHINESE "WHO'S WHO" that lists all the men who have reached prominence and leadership in modern China, mentioning their background, school training and religious affiliation when possible, indicates that one in six of those named have had affiliations with the Protestant churches or the Y. M. C. A. in China.

Only one in a thousand of the population are Christians. One in six in this book of leaders are connected with Christian organizations. They were boys who had their training in Christian schools ten, twenty, or perhaps thirty years ago. That training was different from the old classics of their government schools. They were pushed through the line into leadership because of Christian character training.

Some years ago 20 members of the Japanese Diet were Christians, and at the same time there were 32 well-known Christian editors of Japanese papers. The reason was the same—Christian education, training a higher type of leaders in the public life of those two countries. The pupils in American mission schools today will produce many

of the leaders of the coming generation in mission lands.

✠ AN INTELLIGENT YOUNG WHITE MAN, condemned to death for murder, was sent to the penitentiary. He was an infidel, a blatant blasphemer, declaring that he was not going to the chair, and that nobody could put him in it.

"The day before he was sent here," writes Rev. E. C. Atkins, "a Christian woman, a social worker, had gone to the prison to visit him. She asked him about his experience, and he told her it was none of her d—business, and that if she would mind her own business he would attend to his. I spent from three to five hours a day for three days and nights with him in the gloom of the death cells.

"On the day of his electrocution there was intense excitement. All the policemen from the near-by towns and adjoining counties were here. A throng of excited people surged about the prison. No one was allowed to enter the gate until he was searched.

"When his last hour came the young man walked from his cell by my side and took his seat in the chair as calmly as though he were sitting down to his dinner. He was the only calm man in the room, where there were twenty or thirty.

"After he had been strapped to the chair he was asked if he had anything to say. He looked calmly about him and said:

"Yes, I have. When I came here I did not believe there was a God or a hereafter. I did not believe that the Bible was the Word of God. I believed that when one died that was the last of him. I came here expecting to die like a dog and a fool.

"Now all of that is changed. Today I know there is a God, and that he is love. I love him, and Jesus Christ is my personal Saviour. I came here full of hate against those whose testimony had sent me to my death. My greatest desire to live was to get revenge upon them. But today that is all gone out of my heart. In its place there is the love of God, and the peace of God that passeth understanding.' Turning to me, he said, 'And I owe it all to you, Chaplain, and to God's Word.'"

Army and Navy Chaplains and the Churches

Inasmuch as the daily papers commented upon the discussion of Army and Navy chaplains at the semi-annual

For Refreshing of Body

O God, the strength of them that labor and the rest of the weary, grant us when we are tired with our work to be recreated by thy spirit: that being renewed for the service of thy kingdom we may serve thee gladly in freshness of body and soul, through Jesus Christ our Lord! Amen.

meeting of the Church Peace Union trustees, held at Atlantic City in May, a brief record of the matter has been sent to us.

This subject was brought up by Dr. Peter Ainslie of Baltimore, who suggested that as an expression of their abhorrence of war the churches should withdraw their sanction of clergymen of their respective denominations serving as chaplains in the Army and Navy not only in time of war but in time of peace.

Dr. Ainslie's suggestion was supported by Rabbi Louis L. Mann of Chicago and Prof. William I. Hull of Swarthmore College. These men expressed the opinion that since 56 nations have outlawed war by signing the Kellogg Treaty, the churches should refuse to recognize national war establishments through the appointment of military chaplains.

While a majority of the trustees felt that this proposal was too radical, there was a united sentiment against the identification of chaplains with the war machine. Dr. Charles S. Macfarland, general secretary emeritus of the Federal Council of Churches, declared that too many chaplains during the World War allowed themselves to be used as military propagandists. He believed that chaplains should confine themselves solely to their pastoral functions.

Charles P. Taft II, son of former President William H. Taft, expressed opposition to the withdrawal of all forms of religious work among soldiers and sailors, and felt that the problem could be solved by taking chaplains out of the control of the War and Navy departments.

Others suggested that chaplains should wear a uniform indicating the pastoral nature of their functions rather than military dress, and that they should not have military commissions.

Bishop James Cannon, Jr., said that while he was in sympathy with some of the criticism of the militaristic attitude shown by certain chaplains he did not see how the church could fail to

follow its young men into war with spiritual consolation.

The discussion was informal, and it closed with an agreement that the subject be referred to the executive committee of the Church Peace Union.

Maintain Self-Respect and Responsibility in Giving Relief!

A plea for more considerate methods of relief-giving by social agencies and greater understanding of the position of the person in need who applies for relief is made by the Family Welfare Association of America. This organization has a membership of 242 public and private family agencies in the United States and Canada, and last year gave service and aid to more than six million men, women and children.

"Most of us are sensitive about money matters, especially when we are in financial difficulty. Even though one puts on a bold front it is hard to ask for help. Discourteous or abrupt treatment, an inability to get what seems to be a fair hearing, or apparently unreasonable attitudes on the part of those who control the funds, can do untold harm. They can do much to lower the self-respect, the confidence, and the integrity of those who apply."

Long experience in the handling of relief problems by social workers has convinced them of the wisdom of giving persons who receive relief as much responsibility for its expenditure as possible.

"To be forced to eat something which is distasteful when another article would cost no more, to have to accept a dress that may not accord with one's taste, to have to ask for everything one receives, are all of them experiences that undermine that feeling of confidence and self-sufficiency which is so precious a thing in life. Moreover, to live for long periods of time with no responsibility for planning one's expenditures, even if the money comes from others, develops irresponsibility and indifference about financial matters."

SHARING PROBLEMS WITH FAMILIES

The lack of funds which prevents family agencies from giving budgets in cash has a harmful effect upon families, the report reveals. Planning is taken out of the hands of the families, no choices are allowed as to diet, and no allowances are made for recreation and other incidental expenditures.

Replies from family welfare executives in various parts of the country in-

dicates that there is a growing attitude of indifference, submission and resignation to fate on the part of families on relief allowances, especially in communities where relief is low. A few cities, particularly those in the higher relief group, report that families are showing initiative.

In agencies where there has been a definite attempt to share relief problems and to explain the financial status of the agency to those asking for help, a considerable spirit of co-operation and helpfulness has been found on the part of clients.

"Our families are co-operative, and although it is necessary that we cut our already low food allowance they are ready to work with us and to do all possible to keep expenses down," one general secretary writes.

That standard weekly relief budgets actually given by family agencies differ

widely is revealed by the report.

Of 87 agencies reporting, figures show that 14 would give less than \$6 to a family of five,—mother, father, a boy 12, a girl 10, and a boy 8. Thirty-four agencies would give more than \$6 but less than \$9; 10 would give more than \$9 but less than \$12; 17 would give more than \$12 but less than \$15; and 12 would give more than \$15.

Only four of 21 public relief agencies reporting indicate that they would give less than \$6, and only one would give \$12. All of the nine Jewish family agencies would give a weekly budget of \$12 or more.

Reports from 25 cities of from 40,000 to 1,000,000 population in the East, the South, the Middle West and the far West indicate that the average weekly minimum budget given to a family of five is \$17.60. This includes rent, food, fuel and light, clothing and incidentals.

tory. Great interest was aroused throughout Korea, and through the united effort of the missions and the Korean churches 1,180,000 additional copies of "The Life of Christ" were ordered, making a total edition of 1,400,000.

We also know that practically all of this immense edition was distributed not indiscriminately on the street and in meetings, but by carefully organized effort, one copy to each non-Christian home being given by individual voluntary Christian visitors with an earnest invitation to believe, and that as far as possible this work is being followed up throughout the country. Only the Judgment Day will give any adequate idea of the actual results of this campaign, but we already know that the distribution of "The Life of Christ" has been a great spur to individual preaching; that this effort in connection with the entire evangelistic program of the year has aroused the whole Korean church; and that reports coming from all quarters show that a great spiritual harvest is being reaped today.

I would like to give just one illustration from my own recent experience.

From February 1-8, I helped in a week of special evangelistic meetings in Kangkei in connection with this campaign. I found that the local church had carefully carried out the suggestions of the Assembly's Revival Committee for prayer and preparation of the members in the fall; that Mr. Stokes' admirable book on personal work had been studied by the whole church for one week; that "The Life of Christ" booklets had been given to every home in the city that would receive them; and that some 200 members of the church had each given the pastor the names of three or more non-Christian friends for whose conversion they were working and praying. The men of the church had been organized into Round Table circles according to the program suggested by Dr. Noble, and the women into a larger missionary and personal work society.

In other words, the church was ready and waiting, and the ground was prepared by much prayer and preaching. The sequel, of course, scarcely needs to be told. My meetings were the most successful and apparently the most genuine in results that I have seen in years. Over 200 new believers were enrolled, and many careless Christians were brought into a new experience of love for the Master and of a desire for him.—"Korea Mission Field."

The "Life of Christ" in a Million Korean Homes

REV. WILLIAM N. BLAIR, D.D., Korea

The highly successful Korea-wide distribution of the "Life of Christ" booklet in connection with the Revival Campaign last year illustrates the importance of faith in attempting large things for Christ and the value of a definite program and a definite goal.

When the committee in charge began planning for the preparation of a short life of Christ in Scriptural language to be given to non-Christians throughout Korea, we said:

"Let us pray and work for an edition of one million copies to be given to one million non-Christian homes in December, 1932, as a Christmas gift from the churches!"

One million of anything is a pretty big order, especially in days of financial depression, but we felt it could be done and should be done. A sense of the urgency of our task and the possible shortness of the time for its performance rested so heavily on our hearts that we were impelled to attempt giving once, at least, a saving knowledge of the gospel to the largest number possible now while God is so manifestly holding the door of opportunity open.

As for the preparation of the "Life of Christ," it was prepared in my office with the efficient help of a Korean secretary, who is also a seminary student. We found that Mark's Gospel afforded a most admirable basis for a short life

of Christ. About one third of this Gospel was used, with short quotations from the other Gospels. The book was divided into seven chapters: 1. "Beginning to Preach," 2. "The Teaching of Jesus," 3. "God's Power Manifested," 4. "The Son of God," 5. "The Arrest of Jesus," 6. "The Crucifixion," 7. "The Resurrection."

While only Scripture language was used the verse numbers were omitted and no reference notes were given to indicate from what Gospels the passages were taken.

In order to print the booklet at the lowest possible price it was necessary to secure a limited amount of subsidy for the initial edition, and we are greatly indebted to the Christian Literature Society of Korea for securing a gift of one hundred pounds from the Scripture Gift Mission of England for this purpose. One hundred pounds equalled Yen 1308.00, sufficient to pay for the first 220,000 copies. These were divided pro rata between the Presbyterian and Methodist churches in Korea, they having adopted a common program of evangelistic effort for the year.

With this encouragement we were able to notify each section of the country of the number of free copies to be given and to urge the missions and the Korean churches to see that sufficient additional copies were ordered to cover their terri-

Seen in a Buddhist Temple

MISS E. M. BAKER, OSAKA

On the festival day of the great Buddhist saint, Kobo Daishi, an hour before sunset the crowds which have been combining religion with pleasure in the old wooden temples and wide courts of Tennoji are beginning to flock homewards. A stream of people, all sorts and conditions, flows under the huge stone arch which stands at the outer edge of the temple precincts. A few still linger at the children's temple, where at the bottom of the stone pit sunk in the floor the thousands of bamboo strips piled up on the back of the stone tortoise tell the tale of that long line of mothers, and here and there a father, who have been coming from early morn to pray for the souls of their little ones in Paradise.

Hour after hour has passed, and the priests' assistants have many times climbed over the balustrade and lowered themselves to the edge of the huge basin, and lifted out armful after armful of strips, and put them on the back of the tortoise. Hour after hour has passed, and still the mothers come to hold their strips, each bearing a little child's name, in the stream of water pouring out from the tortoise's mouth; to watch while they float down into the basin; and then to pray with bowed head for the peace of that little one's soul.

And now only a few mothers remain behind, and one old grandmother. Perhaps she is remembering a lost grandchild. Yes, she has paid her halfpenny, and the scribe has written the child's name. Now she is holding the strip in the cup at the end of the long bamboo rod in the jet of water. How long will it take to fall into the basin? Alas, it has fallen outside! Quickly, try to pick it up before it gets sodden and sticks to the stone floor! Oh, it will not be moved, and this long rod is hard for old and trembling hands to manage! Pour water on it till it floats, then perhaps it can be picked up in a cup! But no, the water runs away and the strip sticks fast. Is there no way of getting it into the sacred water in the basin? And so today the soul of the little one must go without a blessing.

Here come the priests' assistants with four huge baskets to carry away the load of strips. Surely he who is climbing down to the tortoise's back will be kind!

"I ask a favor of you! . . . Lift it

up and place it in the holy water! Ah, praised be Buddha! Bless the soul of that little child."

The bowed head is raised, and in the face there is both satisfaction and a wistful yearning.

O Lord Jesus, if only thou wast here today and she could hear thee say: "Suffer the little ones to come unto me, for of such is the kingdom of heaven!"

* * *

Twenty yards away the calm, unemotional face of the Buddha looks down from his lofty seat. He is sitting cross-legged on an elephant which stands on the back of a colossal tortoise high up on a rocky pedestal. The stream of water from the tortoise's mouth splashes into the pool below. In front there stands a priest with his hands full of bamboo strips, a hundred or more, from which he reads aloud, one by one, the names of those departed this life trusting in the salvation of the Buddha of Light.

O righteous Father, to whom thy Son did intercede, forgive our lack of prayer for those alive today, whom thou hast given us to lead into thy kingdom! Make us at least as earnest as this priest in our work of intercession! Nay more, help us to pray without ceasing!

And so past the temples and shrines and the graveyard toward the North Gate. "As I passed by and beheld your devotions . . . Whom therefore ye ignorantly worship, him declare I unto you." Oh, the wonder of that message and the joy of telling it!

* * *

The sun is sinking fast, and the temple courts will soon be empty. Here is one last worshiper arriving through the North Gate, a pilgrim of 50 years or more, dressed in the usual white cotton garb of the religious devotee, with all his earthly possessions in a bundle on his back. A glass-fronted shrine with an image of the Buddha forms the greater part of his pack, and a change of clothes is fastened above it. How many shrines has he visited? How many miles has he trudged, to worship each day at a different temple? How much merit has he gained by his devotion?

With shame we confess our lack of love and devotion to thee! Lord, send more laborers into thy vineyard! Oh that all may hear the good tidings of

great joy, for they were sent to all people!

The western sky is a blaze of glory, red and gold; now mauve, and blue, and grey. How quickly the sun sinks! And now a cloud across the face of the sun casts a shadow like the cross, and from behind it shines out the bright glory of the sun. The five-storied pagoda in the innermost court of the temple stands high, silhouetted against the sunset sky. Those wonderful curves of the roofs give a sense of the peace which comes through beauty, and yet they seem to speak of the yearning of unsatisfied hearts, . . . the hearts of those



Pilgrim on his way to a shrine

who in their hundreds have passed by today.

The shadow of the cross is still there. "I, if I be lifted up, will draw all men unto me." And behind it is the sunshine of his face. "He satisfieth the longing soul."

O Master, send out more workers! Raise up more intercessors! Give light to them that sit in darkness and in the shadow of death, and guide their feet into the way of peace!

The sun has set. The last rays fade away. O God, let it not be written of us: "He wondered that there was no intercessor!"

*A head that's bowed,
A face uplifted to the skies,
Are prayers to God.
He knows the true intent:
All actions rightly meant
Are prayers to God.*

The Salvation Army in India

The Salvation Army celebrated last fall the jubilee of its opening of work in India. General Higgins went to India to take part. Upon his return to London he was interviewed by the "War Cry." The interview was in part as follows.

"Hallelujah!" cried the general one Thursday morning last November as the Victoria-Dover boat-train carried him and Mrs. Higgins off through the chill grey morning to Indian Salvationists eagerly waiting for their Jubilee campaign.

"Hallelujah!" he cried at the same London station when, finishing a journey of some 7,000 miles the train brought him back into the midst of a group of headquarters officers.

"Hallelujah! I've still got it on my lips and in my heart!"

That was his coming-home speech. The rest was said in personal words and expressed in hearty handshakes. But for the "War Cry" the tanned and smiling general had some ready answers to a series of questions concerning the historic months now over.

Is India's social and political awakening hindering the Army's work?

"Not at all! The Army is becoming more and more part of the life of India, and not a foreign innovation. In my associations with people of all classes I never heard a doubt expressed as to our future place in the life of that vast country. Doors are opening everywhere, and if the necessary funds were but forthcoming we could enter them now, to the tremendous advantage of India. The thoughtful people of all shades of political and religious opinion would, I am sure, endorse this view."

Then where will our future opportunity be? In the villages or the cities? Amongst the depressed classes or others?

"India is a land of villages, and our greatest opportunities will still be with their people. The city population is but a small part of its millions. There are, of course, opportunities in the cities, and we shall do our utmost with them, but it is in the villages that our greatest possibilities still lie. For the present our work will be largely amongst the depressed classes, but I dare predict that in another twenty years many of the barriers of caste will be much more easily overcome than they are today.

"There is a tremendous field of opportunity amongst the women of India. We must do more to influence them in

their homes and work. They must be lifted up from the conditions of bondage to custom and ideas in which so many of them exist. The girls must receive education as well as the boys. A nation rises no higher than its women, and attention must be given to India's womenfolk with the knowledge that they, as with women everywhere, will be one of the great factors in all advancement. The Home League must be made more and more a living force in all places in India where we are working."

Having seen the great forces now operating in India, do you feel that the gospel of Christ offers a solution which can be grasped by the Indian people?

"Yes, I am sure of it! But the process must of necessity be comparatively slow. One must not be carried away by the sights and sounds in our great gatherings and led thereby to think that they represent the whole of India. What a vast study the country represents! I do not pretend to understand the great religious forces of India, but one must remember that it is a religious country, and that many of the difficulties are those associated with religion. Our business in India is to reveal the beauty and purity of the religion of Jesus Christ, and make it attractive to the people. Much that is often mixed with Christianity becomes a stumbling-block to the Indian people. They need, above all else, to see the religion of Jesus Christ carried out in the lives of those who profess it, and until they see this and are thereby convinced they will cling to their own religions as being equally good. But we need not be discouraged! God is enabling many truly to represent Christ to India, and our hope is in the young people and the children. We must spend more money on them. We must give more thought to them. It will abundantly benefit the kingdom of Christ."

Speaking of money, General, were you satisfied that the great demands made by this missionary field upon the resources of the Army, and met year by year at great cost to our people, are worthwhile?

"Abundantly so! How I have wished that our soldiers and officers in Europe, North and South America and Australia could have seen some of the sights we witnessed! They would then have been amply repaid for every sacrifice they have ever made. How we wish

the officers and the soldiers of the British Territory who have faced the blizzard to do self-denial duty could have had such joy as has come to us! Indian memories will ever abide. We went expecting to see much, but it all surpassed our highest expectations. The work done for the Criminal Tribes alone baffles description. We have been accustomed to seeing changes wrought in individuals everywhere, but in India the change has been effected in whole tribes. Thousands of men and women who were looked upon by all as hopelessly criminal have been remade."

Then do you feel, on the other hand, that the self-denial effort, with its great strain upon the resources of the British Territory, is appreciated in India?

"I do feel so, by a large majority. They speak with the deepest appreciation of what has been done for them through the self-denial efforts in Great Britain and other lands. I only wish it were possible to convey more adequately to the comrades now in the midst of the effort the thanks from those who will soon benefit thereby."

Yet another question, General! Did you find that the Indian can understand what we know as the Army spirit, although that is of Western origin?

"Certainly India understands! In some parts, to be sure, better than in others, but everywhere to a great extent. The spirit of aggression is surprisingly evident in the South, whilst in all parts sacrifice is revealed to an extent which is, I am afraid, largely unknown in some Western lands. I have never elsewhere seen such anxiety to pray, and the enthusiasm of many of the gatherings reached a point I never expected to witness, and you must remember that Mrs. Higgins and I were able to speak in meetings to one hundred and fifty thousand people."

And is India producing Salvationists able to carry on?

"Yes, she is! Amongst the Indian officers are many men and some women who are destined to fill important places in the life of the organization during the next quarter of a century. They have knowledge and educational advantages, but they also possess the Blood-and-Fire spirit."

Our Western comrades who must have been so glad to see you, how are they?

"I found them all in excellent spirits, and full of hope for the future. They are a happy, consecrated crowd of men and women, well fitted for their work."

Aleppo College, Where Races and Religions Meet

PRESIDENT JOHN E. MERRILL

It was a Turk who said: "Aleppo is not Turkey, not Syria, not Iraq. Aleppo is—Aleppo!"

All the East knows Aleppo, where "men seek commerce and women adornment," but few Americans are acquainted with this famous, fascinating, ancient city. Its clean streets, paved or metalled, its miles of flat-roofed buildings, all of stone, its crowded covered-bazaars with their colors, costumes and perfumes, and its great citadel, commanding all, appeal to every traveler. But Aleppo has other claims to distinction, for geography has made it, in the forceful phrase of Dr. Basil Mathews, "the natural center of Nearer Asia."

North Syria, of which Aleppo is the metropolis, is the fertile corridor south of the Taurus Mountains and north of the Syrian desert through which have passed for countless centuries the commerce, the armies and migrations of the peoples. Here Semite, Aryan and Turanian have met and clashed and settled side by side, producing a unique racial mosaic and a type of character definitely modified by these contacts. Arab and descendant of the old Syrian stock, Turk and Armenian, Hebrew and Assyrian; Muslim, Christian and Jew; Orthodox, Catholic and Protestant,—Aleppo includes them all, and they have learned to live together. Arabic, Turkish and Armenian as well as French are spoken continually on the streets, and journals appear in all four languages.

The Aleppines are keen men of commerce, tenaciously conservative. Intercourse with many strangers has added the gracious virtues of hospitality and tolerance.

Aleppo is the chief interior commercial city between Egypt and the Black Sea. Located just south of the new Turkish frontier, the Egyptian, Palestinian and Syrian line of railway, coming from the south, joins here with the Baghdad railway, which connects the Persian Gulf with Istanbul, Paris and London.

Statistics show two-thirds of the inhabitants of Aleppo to be Muslims; 10,000 Jews and about 100,000 Christians of a dozen rites making up the remainder. With a presumptive school population of 60,000, present enrolment is only about 17,000, and nearly

as many more boys and girls are employed in the industries and business of the city. Among the Christian communities the Greek Orthodox and the Jacobite are the oldest, while the Armenian Apostolic is the largest. The seven Catholic groups (Greek, Assyrian, Armenian, Chaldean, Maronite, Franciscan, Jesuit) form an influential body. The Evangelical community with five organized churches, in addition to other independent groups, numbers between four and five thousand adherents. Aleppo has the largest Sunday school enrolment in Arab-Asia.

Aleppo is now the home of Aleppo College, the oldest college with American backing in the interior of the Near East. Its removal from Aintab, where it was founded in 1876, to Aleppo, where it has built up since 1923 a work of Junior College grade, is an aftermath of the war. The Syrian government has authorized the re-opening of full college courses, and both Syrian and French officials give this development hearty support. Through scientific training in a non-partizan, free, religious atmosphere the college seeks to prepare men to carry forward the spiritual movement active in North Syria for more than 80 years. Sponsored by this indigenous movement, with foreign co-operation, the college is open to all, regardless of race or creed. Four languages are used, and the staff includes representatives of six races and six religious groups, only three of the 17 teachers being Americans.

To meet the acute problem of poverty at Aleppo, self-help industries were opened in 1926, replacing gifts in aid and other methods of financial assistance. In these industries, conducted as a regular department of the institution, students without resources earn the money that they need, and with it pay their bills. One half of the students of the upper classes are now work students. Poverty is the greatest obstacle to general education in the Near East. A truly "Opportunity College" is needed to make higher education available for all.

Interscholastic athletic meets, inaugurated in 1929, are symbols of an attempt to counteract, at any rate among students, the spirit of isolation prevailing in most of the racial and religious

groups of the city. These contests, now the leading athletic events of the scholastic year, attract a hundred students from Muslim, Catholic, secular and Protestant secondary schools as contestants, and crowds of two thousand as spectators.

A definite purpose in the study of religion is the lessening of current religious misunderstandings. Muslims and Christians have commonly little reliable knowledge of each others' faiths. In these courses Christian students learn about the Qur'an, as Muslims learn about the Bible and Christianity. Marked changes of opinion result, and a basis is laid for helpful future relationships. Religion is a main factor in the life of the Near East. Instead of ignoring religious matters, minimizing their difficulties or prudently leaving them untouched, it would seem that a college should prepare its students to deal intelligently, sympathetically and constructively with religious as well as other problems.

Development of personality through guided activity is the accepted keynote of educational method. Since 1929 recitation and lecture methods have been superseded in many courses by two-hour periods of intensive study under a teacher's stimulus and supervision. In scientific habits acquired, as well as knowledge gained, the results have proved superior.

In the delicate issues of personal religious life all students are viewed on a common level. The religious life is carried back to fundamental attitudes of receptiveness and loyalty, and every student is urged to make these attitudes conscious and definite in his own life. This may be through his purpose to be open and obedient to truth, to exercise faith in God and do his will, to trust and obey Jesus Christ, adopting the statement nearest to his present thought and conviction. Attention is focussed on these attitudes in the certainty that any life, when set toward truth in openness and obedience, cannot fail to unfold into the divine grace and to find the life eternal in our Lord. Once adopted, they become controlling everywhere, and the daily life of the student and the school take form around them.

J. Hudson Taylor's career hinged on three great facts, namely:

*There is a God;
He has spoken in the Bible;
He means all he says and will do all that he has promised.*

Trophies of Grace

Tatyaba was a retired policeman, deeply in earnest in his choice of Christ and his church membership. The only Christian in the entire village, he had written in bold letters over his little house:

"As for me and my house, we will serve the Lord."

During a wide-spread reform the outcasts were invited to draw water from the village well, and Tatyaba, himself an outcaste, with trust in his heart and believing the new day had dawned, made the test and drew water in sight of all the village. The next morning he awoke to find his field of vegetables entirely destroyed, plucked up by the roots by his enemies.

His first act was to hurry off, a long journey, to the police station to ask that nothing be done to the perpetrators of this ruthless injustice, saying;

"This is a good opportunity to witness to the power of Christ to keep me sweet under persecution and to show his love to those who hate me."

The second harvest of the year has just been sold. Last Saturday the pastor of our church received a money order from Tatyaba of which Rs.3 are a direct gift to the American Board because he has heard we are in trouble, and the other Rs. 19.9 are to pay his tithe to the church for the whole of 1932, giving 1/10th of his year's income. He and his wife are living on \$3 a month, produced by his small field. So poor are they that they walked 54 miles, round trip, to be at Satara for the Christmas week, but not too poor to pay their tithe to God and to give an extra Rs. 3 to the American Board to take the place of some gift that cannot be sent this year.—Miss Lillian Picken, India.

The Medicine Man

C. H. CHEAL, SURA-LAND

In Sura-land the heathen medicine-men must needs be good conjurers, for on this a large proportion of their success and tyranny depends. Part of their equipment is a number of small stones, rather like crystal. These are called lightning-stones, as their prisms remind them of flashing lightning.

When a heathen Sura man is taken ill he believes that lightning has entered his body and is causing the pain. So the medicine-man is called. He conceals the lightning-stones with leaves in his hand, and rubs and manipulates the

affected part. Presently he produces one or more of the stones, to the astonishment of the patient, saying that he has extracted them from the painful part, and that they were the cause of the pain. Whereupon the grateful relations of the sick man are fully prepared to recompense their clever doctor with a goat, a sheep, or whatever else he may require.

Surely if anyone is cured by this method it must be through auto-suggestion!

Often when the pain persists the medicine-man will return, saying that the poor man is infested with lightning, and will repeat his tricks, and incidentally reap more payment.

In the case of a small child he may conceal the stones in his mouth, and proceed to suck the painful spot, and forthwith produce the stones.

In this way the witch-doctors become rich, and as one can well imagine deceit, lying, robbery and corruption are second nature to them.

Is the power of God sufficient to reach one so sunk in habitual evil as this? Yes, assuredly, for only this week we have been speaking with one who a year ago was practising these arts, but who during the last few months has proclaimed himself a follower of the Son of God. As a proof of his sincerity he has given us his three lightning-stones, with which he has spent many years deceiving men, saying that he no longer wants them. Together with his household this man is coming Sunday by Sunday to the out-station mission compound, and also during the week the native evangelist is going to them to teach them the Words of Life.

Pray for him, for the enemy of souls will not give up such a useful ally without a fierce struggle! Already he is having a hot time from his old confederates, but, thank God, there are some among them who are beginning to feel after the truth as a result of his conversion!—"Lightbearer."

The Awakened School-Teacher

REV. JESSE STANTON SMITH, CHILE

When the beginning of the preaching of the gospel was undertaken in San Carlos, Chile, it was a problem to obtain a place to hold the services. Finally a room in the house of a retired school-teacher was rented.

She was practically an atheist, believing in nothing religious as she understood it, and for some time she paid no attention to the meetings held in her house, only thinking of the money which she was receiving regularly. She had expected the Evangelicals to run down all other beliefs and demand all for their own, and when she heard only the preaching of Christ and saw lovely character exemplified each day she became somewhat interested. However, she would not attend the services openly, but began listening to the messages from behind a closed door between her own room and the chapel.

One day when she was presented with a copy of the Scriptures she accepted, saying that she wished to know what there was in this book which could develop such beautiful character. As a result of her reading she was soon thoroughly converted, and later on when the opportunity was offered she proposed to give her house for a permanent place of worship for the town of San Carlos, and has made her will to that effect.



A gospel bus as used in Chile

Years before, when she was a teacher, she had been directress of a small country school for more than 15 years in a village near the mountains, called Cachapoal. Here she had helped form the character of many a youth, but only superficially, as she herself now says, since she was not then a believer in God. Now she longed to have an opportunity to return to this village and bear witness to the power of the Word of God in the life of men.

Our Gospel bus was in San Carlos, and it was proposed to make a journey to the village of Cachapoal, and the aged teacher was invited to go. She was overjoyed and accepted at once.

After a long and dusty journey of over an hour we reached the village, and after the noonday meal she sallied forth to see whom she might recognize.

One after another of her former students came up and asked her if she did not know them. To each she had the pleasure of presenting a copy of the New Testament and of encouraging them to read it. Finally she went into a wine-shop on a corner and found four of her former pupils idling their time away, some half drunk. Right there she began to preach to them, and for more than an hour presented the claims of Jesus Christ as their Saviour. She read passages from the New Testament, and expounded the truth as well as any pastor could have done.

When it came time to return to town she was loath to stop, and when once more she was at home she was so happy that God had spared her life that she was ready to say as Simeon did when he saw Jesus as a babe in the Temple:

"Now lettest thou thy servant depart in peace, since mine eyes have seen thy salvation!"

Simón Vargas—A Voluntary Evangelist

ERWIN H. LAURIAULT, PERU

One day while walking along the embankment at Iquitos I offered a Gospel to a young man who stood gazing out over the water. He accepted it courteously, and glancing at it exclaimed:

"I have a book somewhat like this!"

"Where did you get it?" I enquired.

"From a man named Simón Vargas, who lives there on the island below us," he replied, indicating the large island that lies just in front of Iquitos.

"What kind of a man is this Vargas?" I asked.

"He is a man who lives a good life," the youth replied. "He has stopped

drinking whiskey and doesn't go to dances anymore," he added.

That was the first time I heard of Simón Vargas. Later it was my fortune to meet him and to hear from his own lips the story of how he was converted through the reading of a New Testament given him by another missionary.

One day Vargas took me over to his home in a dug-out canoe. We stayed there over night, and the next morning as we were paddling upstream to round the point of the island we saw a man drifting downstream on a small raft. He was frantically striving to get his raft in near the shore. Vargas paddled near and got the mooring rope of the raft, and we towed him to shore, where they tied the raft.

The man had been on his way to Iquitos, but just before getting to where the current parted above the island something had gone wrong with one of his large oars, and while he was trying to get it into working order the swift current carried him into the wrong channel and swept him down the main river.

Without more ado Vargas transferred the man's produce to his own canoe and took him on board. Nothing much was said while paddling upstream, but once having turned the upper end of the island tongues were loosed as arms were rested. While the river now bore us rapidly toward Iquitos Vargas began to testify to the man of the grace of God. It would be impossible to describe how he did it, but his intimate knowledge of his own people enabled him to set forth the perfect salvation made possible for us through the death and resurrection of our Lord Jesus Christ. We never could have testified as he did. And when the man left us to return to his home, a hundred miles upriver, he carried with him a precious copy of the Gospel.

Vargas bears testimony everywhere he goes, and as a result there are a number of interested ones on the island where he lives, and some four of them have finally made profession of faith in the Lord Jesus and are baptized. The

nucleus of a little church is there, the result of the Lord's blessing upon the testimony of this man.

Vargas is only one of a number upon whose hearts the Lord has laid a burden for the salvation of lost souls. Time would fail me to tell about César Cárdenas of Requena, working in one of the strongholds of fanaticism on the Ucayali; of Valentino Lima on the Itaya; and of Manuel Torres of Sinchico. These men are testifying, not for money, but because the love of Christ constrains them. They do not need our money: to give it to them would ruin the fragrance of their offering to the Lord. But they do need our prayers. They are working against fierce opposition, tenacious resistance, and they are weak even as we are. They need our prayers, and your prayers, that they may find in the Lord Jesus Christ perfect victory over all temptation, and that hardened hearts may listen and believe as they testify.—"Inland South America."

How a Christian Died

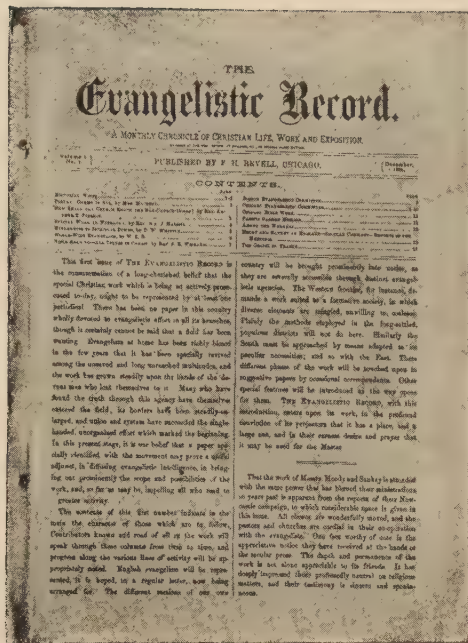
When Dr. W. Cosby Bell, late professor of Theology at the Virginia Seminary, was told that he was dying, he gave his wife the following beautiful message to his students:

"Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now! Why, it's all so! It's a FACT! It's a dead certainty. I'm so glad to find that I haven't the least shadow of shrinking or uncertainty. . . . I've been preaching and teaching these things all my life, and I'm so much interested to find that all we've been believing and hoping is so. I've always thought so, and now that I'm right up against it I KNOW. . . . Tell them I say good-bye. They've been a joy to me. I've had more than any man that ever lived, and life owes me nothing. I've had work I loved, and I've lived in a beautiful place among congenial friends. I've had love in its highest form, and I've got it forever. . . . I can see now that death is just the smallest thing, just an incident, that it means nothing."

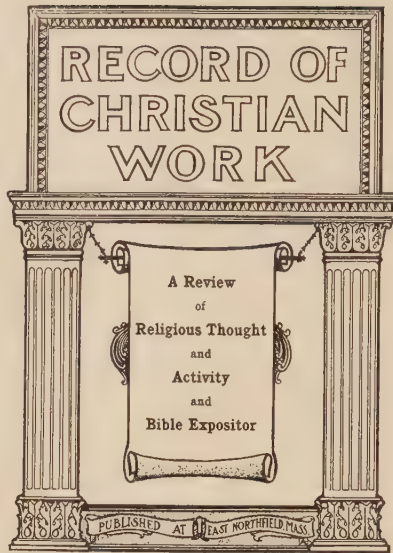
He Led Them On Safely So That They Feared Not

Psalm 78.53

Forward we go, with bright anticipation,
Upward we look, with certain expectation,
Our help comes from the God of our salvation,
From heavenly springs we drink.
Before we call our deepest need he knoweth,
To those who seek the path of life he showeth,
In wisdom, love and pity he bestoweth
More than we ask or think!



1881



1897



1885-'87

Farewell!

A word of reminiscence will not be out of place in view of the discontinuation of this magazine in its present form with this issue.

* * *

We look back 52 years—to 1881—to a modest 16-page periodical of about the size of this page which was launched in Chicago by Mr. Fleming H. Revell, publisher, with the title

THE EVANGELISTIC RECORD A Monthly Chronicle of Christian Life, Work and Exposition.

It grew out of a belief that evangelistic effort in all fields ought to be represented by at least one periodical. The contributors of articles and the men and women mentioned in the news items were the outstanding evangelical ministers and seminary professors and active workers of that time. The titles of articles read familiarly to one who glances over the religious periodicals of today,—“How Shall the Church Reach the Non-Church-Goers?” “Hindrances to Spiritual Power,” “Worldwide Evangelism,” “Evangelization the Church’s Watchword,” “A Revival of Scriptural Evangelism the Church’s Need Today.”

* * *

With the issue of May 1885 the name, size and scope of the magazine were changed. It became:

RECORD OF CHRISTIAN WORK A Monthly Chronicle of Church, Evangelistic, Mission, Philanthropic and Individual Work.

The size of page was doubled and the number of pages halved, but the matter remained much the same. However, in January 1886 a step forward was taken, namely, the inclusion of “Notes for Daily Readings” from the pen of Major D. W. Whittle. During his campaign in Great Britain in 1881-3 D. L. Moody had been deeply impressed by the value of the Scripture Union, and felt there was great need in this country

for a publication which should interest people in the study of the Bible. So he persuaded his friend and fellow worker Major Whittle to undertake the responsibility of writing daily notes on passages of Scripture. F. H. Revell agreed to incorporate these notes in the RECORD OF CHRISTIAN WORK, so the long venture intended to cover the whole Bible was begun in January 1886. All went well through 1886, but beginning January 1887 the Notes were published in a separate pamphlet of a smaller size intended to fit conveniently into the average Bible, and this Supplement was given free to every subscriber to the RECORD.

* * *

The next step in the evolution of the magazine occurred in December 1891, when the size of the RECORD was changed again to $5\frac{3}{4} \times 8\frac{1}{2}$ inches, the Notes being included as part of the 32-page issue. The RECORD had established itself by this time as a much needed news agency and Bible expositor, and had a large and growing constituency.

It was in April 1897 that the name of W. R. Moody first appeared as editor, F. H. Revell Company still being publishers. The size was increased and the contents showed marked improvement in quality and in variety. In January 1900 the RECORD was first published from Northfield under the editorship and ownership of W. R. Moody. Subsequently the magazine was acquired by the trustees of the Northfield Schools to serve as the official organ of the Northfield work.

* * *

Notice is given on another page of the merger of the RECORD with “Church Management” of Cleveland, Ohio. The merger will have a department called “The Northfield Pulpit,” containing addresses delivered on the Northfield platform. Features that have distinguished this magazine from its early days will therefore continue to be realized in the new “Church Management and Record of Christian Work.”

What a marvelous and mysterious faculty memory is! It may be bitter, or blessed. Illumination comes by viewing the past in the light of what has since occurred.

Illumined Memories

REV. CHARLES R. ERDMAN, D.D., PRINCETON THEOLOGICAL SEMINARY

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. John 12. 16.

THEY remembered they," and a bright and vivid memory it was. It recalled to the minds of the disciples the triumphal entry, when their Master had been welcomed by the multitudes as he approached the holy city. Possibly no scene in the life of our Lord is more full of color and of movement than this. Outlined against the background of the green hillside were the forms of the multitudes clad in their bright Oriental costumes. There were the palms waved as symbols of victory. There were the branches broken from the trees and the garments strewn in the pathway. All formed a picture which never could be forgotten.

However, there was bitterness in that memory. The disciples recalled that they "understood not at the first." They remembered their blindness, their ignorance, their unbelief. They recollected their subsequent terror and their treachery, for so soon after they had forsaken their Master and had fled.

However, it was a blessed memory. Afterwards they understood that they were fulfilling the words which the prophet had written centuries before. They saw that they were really the attendants of the predicted Messiah, the Saviour of the world. They realized that they had played a part in the career of the glorious King. When Jesus was glorified, then remembered they these things were written of him, and that they had done these things unto him.

* * *

What a marvelous and mysterious faculty memory is! How surprising that by its power we can live over again experiences which are past, and can recall sights and sounds which have ceased to exist! We can hear voices which are still, and enjoy the fragrance of flowers which bloomed long ago, and gaze upon the faces of friends that are gone.

Some time ago Professor William Lyon Phelps wrote a delightful little monograph on the subject of "Memory." He began with a story of a game of golf. He told of a friend who on the last green had lost a contest by a careless stroke. Professor Phelps had tried to console him by some conventional remark, but his friend replied:

"Oh, I don't mind so much now! The worse time is coming tonight after I have gone to bed."

That was 30 years ago, but each of the friends could vividly recall the experience of the hour. How true it is of all the false strokes in life!

The incident may illustrate the bitterness of memory. However, Professor Phelps at once reminds the reader of its blessedness. He compares it with a bank in which we store treasures upon which we can draw in future years. He also compares memory with a garden in which we can plant the seeds from which beautiful flowers will grow. Someone has said, "God gave us memory so that we might have roses in December."

Literature abounds in examples of surprising feats of memory, and of persons who possessed in this regard a seemingly miraculous gift. It is said that Seneca could hear and repeat at once two thousand disconnected words. Cyrus the Great was thought to know the name of each soldier in his army. Themistocles is reputed to have been acquainted personally with each one of the twenty thousand voters in Athens. Macaulay could listen to a long oration and then repeat it word for word. When Sam Houston lived as a boy among the Cherokee Indians he had taken with him a copy of Homer, and he read it until he could recite from memory all the books. Alexander Daze could glance at a row of 188 figures and then repeat them forward and backward, and give the place of each particular figure in the series. Magliabachi, who learned to read late in life, could repeat the entire contents of a book which he read but once. The magician Houdini is said to have been able to name all the books in a library after being a guest in a certain house for only an hour.

When reading such statements it is comforting to remember the caution of the man who said:

"Of all the lies I have told you, not more than half are true."

We must count as true, however, the example which Professor Phelps gives when he tells us of the marvelous feats of memory performed by his own brother, Dryden William Phelps. As he is a clergyman, this may be another reason for accepting the truthfulness of the statement. According to Professor Phelps this brother of his "can recall some particular thing that has happened on any day during the last 60 years. You ask what happened on March 6, 1879, or any other date, and he will state the day of the week, the weather, and describe some particular thing that happened."

For many of us, and for obvious reasons, it is easier to believe stories of weak and fallible memories.

Chauncey Depew said that it was always safe to repeat any story regardless of its age, for at every dinner there was sure to be one person who had never heard anything.

One man is said to have confessed that there were three things which he could not remember. "The first," he said, "are names, the second are faces, . . . and I have forgotten the third."

Letters which are given to a husband to mail are commonly called "dead letters." One evening a cruel wife asked her husband whether he had mailed the letters which she gave him. He paused and then said:

"Why, yes, I went out of the office myself especially to mail those letters."

"That is strange," replied his wife, "for this morning I gave you no letters!"

IS ANYTHING EVER FORGOTTEN?

Most of us confess to the weakness of our powers of memory. It is probably true, however, that we remember

more than we think. There are some who believe that nothing in every really forgotten, and that by some circumstances or unexpected experiences anything may be brought to mind. However, Professor William James in his "Psychology" declares that not everything is remembered. He rather insists that much must be forgotten in order that anything may be retained. All psychologists, however, remind us of the surprises which may come, and of the fact that things long forgotten may suddenly be brought to mind.

An example is given of a servant girl who in her delirium was heard quoting some strange language. The pastor with whom she had lived was called to the hospital, and found that she was repeating Greek words which she had heard him read in his study from the New Testament.

An amusing incident is recorded in the life of Dr. Cyrus Hamlin, president of Robert College, Constantinople.

He had been entertained by a sea-captain in Philadelphia before he had sailed for his distant post. Reaching Constantinople, he tried to tell his family of his experience, but could not recall the name of the captain. Returning to Philadelphia, he failed to find his old friend, and when again meeting his family was unable to keep his promise of recalling the lost name. At a meeting of scientists he arose to correct a speaker who had declared that nothing is ever really forgotten. As he began to tell his story, the long lost name flashed into his mind.

"Captain Martin," he was heard to almost shout.

One of the most pathetic incidents in the life of Gipsy Smith is the story of the death of his mother.

The family was traveling with the tents and gipsy wagon. The children had been taken ill with the smallpox. A little babe had been born, and the mother lay dying. The father was not a Christian. He asked the mother if she could pray.

"Yes, I am trying," she said, "and when I try to pray it seems as though a black hand comes before me and shows me all the wrong that I have done, and something whispers, 'There is no mercy for you.' " The father told her all he had learned about Christ in jail from a visitor, and tried to teach her. He kissed her good-bye, and went outside the wagon and stood weeping. Then he heard her sing, "I have a Father in the Promised Land. My God calls me, I must go, to meet him in the Promised Land." The father went back and asked her where she had learned the song. She said:

"When I was a little girl, one Sunday my father's tents were pitched on village green, and seeing the young people going into a little school or chapel I followed them, and they sang those words."

Twenty years had passed. The words had been forgotten all that time, but they came back in those moments of her intense seeking after God. She could not read the Bible. She had been taught little about God or his Son, but these words came back again and again in her dying moments. Turning to her husband she said:

"I am not afraid to die now. I feel it will be all right."

Memory is thus often involuntary. For this reason we should leave our experiences in such a form that they can be recalled with gladness and will cause us no pain when unexpectedly revived. A wrong action should be followed by confession and reparation, and sorrow should be associated with submission and peace. Otherwise we may be in danger of unexpected distress and anguish. The merest incident may fill our hearts with bitterness we have tried to forget.

"Just when we are safest there's a sunset touch
A fancy from a flower bell, some one's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
To rap and knock and enter in our souls."

ILLUMINED MEMORIES

The text, however, reminds us more particularly of the power to review the past in the light of the present. One element in memory is recollection, but another is recognition. We recall something as past, but it must be in our own past; otherwise it is an exercise of imagination, and not of memory. However, since the experience was ours we have changed and circumstances have altered; yet we have the power of viewing the past in the light of what has since occurred. "Then remembered they." It is of such illumined memories that we are reminded by the text. It is this power which gives to memory its bitterness.

In a certain passage George Matheson distinguishes between the remorse of memory and the remorse of conscience. "The remorse of conscience is the pain caused by recalling wrongdoing, but the remorse of memory is the pain of recalling our failure to appreciate and even to enjoy. It is to come to a time when we can look back on the past and realize how little we understood. It is to find the days were happy when the days are gone, to learn we were passing through Elysium and we did not know it, to see the light on the hills only when it is fading. This is the saddest of all experiences to me. It is the climax of pain when I must say with the poetess, 'Oh, while my brother with me played would I had loved him more!'"

This may be true in the case of our Christian experience. We may afterwards see how little we understood Christ, how blind we were to his presence, how deaf to his promises, how disobedient to the promptings of his Spirit.

One of the greatest American evangelists declares that the saddest of all his memories centered in the fact that he had failed to speak a word for Christ to his roommate during all his college course. The same is true in connection with all our opportunities in life, and often with our precious human friendships we fail to realize their value, or we fail to show our love, until it is too late. "A rose to the living is more than sumptuous wreaths to the dead."

It is this power of illumination, however, which gives to memory its brightness, its gladness, its real reward.

Dr. Nassau visited the Ogowee with breaking heart. He saw the grave of a loved one which he had dug with his own hands. He wondered whether all the pain and sorrow which he had endured could be justified when he remembered those early days of his missionary efforts. It was then, however, that he heard the words of the Glory Song, and in the deepening darkness there came to his hearing the chorus of native voices singing, "Sweetest name on mortal tongue, Jesus, blessed Jesus." Then he realized that his work had not been in vain, and he saw in a new light those days of pain and effort and loss.

"For thus the past does often win
A glory from its being far,
And orb into the perfect star
We saw not when we moved therein."

Such blessedness we all may enjoy when the books of memory are opened. Like the disciples of old, we may see "that

(Please turn to page 334)

If the chief business of the church of Jesus Christ is to win men and women to him, surely the chief business of the ministers must be this thing above all others. Evangelism in the church must begin in the minister's own heart.

Evangelism — the Most Important Duty of the Ministry

REV. WILLIAM S. MITCHELL, D.D., WORCESTER, MASSACHUSETTS

I AM SPEAKING not as an evangelist, not as a teacher, though I have been both, but as a pastor.

I have no question but that this great service and duty which we are considering is the most important duty of our ministry; more important than preaching; more important than visitation; more important than the administration and direction of the work of the church; more important than religious education, though a part of that. If the chief business of the church of Jesus Christ is to win men and women to him, and I believe that it is, then surely the chief business of his ministers must be this thing above every other.

The striking fact of the modern ministry is that few of us regard this as our most important function. Evangelism is passing out of the picture so far as the ministry is concerned. Partly this is due to the subtle change in the feeling and thinking of men, which increasingly places emphasis elsewhere than upon the saving of souls; partly, to change of attitude which no longer sees, as our fathers did, men as unsaved and perishing; partly, because of its difficulty in this modern day. Multitudes of younger ministers are entering our calling ignorant of the winning of souls and believing the day is done for evangelism.

So serious a change in the thinking and feeling of the Christian ministry calls for the most earnest consideration, for the most personal searching of heart. If these facts are to remain unchanged, then the church as a vital, conquering agency of Jesus Christ is nearing its death hour. Sin flourishes, indifference increases, worldliness presses the church to the wall. If we have no passion for conquest, no faith in the power of the message we preach to win, then are we of all men most unfortunate!

THE PASSION FOR SOULS

Jowett has given us one of the greatest phrases in modern religious literature, the passion for souls. Our lack is precisely this: we have no passion for souls.

If there is to be an evangelism in the church it must begin with the church's ministry, but it cannot begin there until it begins in the preacher's own heart.

The need for this passion in the present day is not theoretical. Everywhere hunger may be found for something which the human soul needs and which the church is not giving. Wherever earnest, thoughtful Christians gather together, in every ministerial gathering concerned with spiritual things, there is heard the same confession of lack, of need, of hunger for that something which our fathers knew and possessed, but which we of today have largely lost. I have not met a sincere group of ministers in the last five years in which this note of conscious lack, of earnest hunger is

not heard, coupled with the note of defeat before the baffling difficulties of this modern day.

How are these ministers who confess their lack and their hunger to acquire this passion which they feel they must have for their own soul's sake, and for the church?

Such a passion must begin with the renewed and quickened religious experience of the minister. We must get down on our knees before God and confess our impotence, our helplessness without divine power, our personal yearning, and that brooding yearning of the shepherd over his sheep, hungry and unfed. But we need more than merely the old conventional approach. Many a minister has agonized his heart out on his knees trying to find God. Religious literature is filled with glittering generalities which are exceedingly hard to translate into personal experience. Even so great a mystic and man of God as Stanley Jones finds himself strangely silent and baffled before these difficulties in the lives of sincere and seeking ministers here at home. Such a passion as we seek does not come in response to the prayer, "Please, God, give it me!" The difficulties in the way of this passion are not with God but with us, in our own hearts and lives. It cannot come without the searching of our own souls and the discovery of our own attitude toward God, toward life, toward mankind. It cannot come without absolute honesty, absolute truth, absolute sincerity, absolute purity and absolute surrender. We will not get far without these.

The time strikes for us, as ministers of God, to go to our knees for ourselves and for the saving of our own souls!

CULTIVATING THE PASSION

This thing cannot be feigned or simulated. It cannot be pumped up, or worked up. It is the mystery of a flame, and flame must have fuel, else it dies.

Where may we go for something to feed this flame but to God's own Word? We live in a day which must rediscover the Bible. The day just passing stripped it of much which made it dear to our fathers, but that day is gone. What this modern hour requires is not return to the Bible, but rediscovery. However we think of the book, whether our view be modernist or fundamentalist, we need to know that it is not the view of the book but the truth of the book we need in this hour.

That does not depend upon our conception of it. Is God harnessed to the thinking of men? Is God's revelation dependent upon the conception of one age only? It is not the study of the book, but the turning to it for help, for food, for fuel for this flame of passion which must bring us to its pages. Too many of us read it perfunctorily, or read it as

a magic oracle. It is when the need and lack of our own souls and of those to whom we minister drive us to seek in it God's personal word to us that this tiny flame within our hearts, evidenced by our consciousness of need and our yearning, will begin to glow.

FEEDERS OF THE FLAME

I do not know how it is with you, my fellow ministers, but for myself I find there are certain men who always set a torch to my soul. They are feeders of the flame. None of us, probably, would select the same writers, but each man who can feel the warmth of a seeking soul through the pages of his book has his own torchbearers.

No man ought to approach God with a cold heart. There are saints and spokesmen, preachers and evangelists who can set my soul on fire by the blaze of their own passion. Andrew Murray has been such a man for me. I have lived through the years with this saint, and he has done me good. In viewpoint as separated as the poles, but in the seeking of the Lord a friend indeed. Another who has spoken to my heart has been Robert E. Speer: intellectuality set on fire by the blaze of a fervent heart. Stanley Jones, mystic and prophet, is another. Years ago, in a book which has been and still is the great classic on pastoral evangelism, my good friend Dr. Charles L. Goodell opened for me the way which leads to this passion. He still sets fire to my soul when I turn the pages of his book.

THE WILL TO WIN

We need more than a passion. We need to put that passion into action, to use it as a torch to set fire to our frigid congregations; to let it carry us into the actual winning of men, as the flame beneath the boilers drives the great locomotive over the rails to its destination. I have known many men in the ministry who never get farther than building a tiny campfire to warm them overnight, but in the morning it is only blackened embers! To be a winner of souls demands that we possess the determined purpose to actually do this thing, against every difficulty, in spite of every rebuff, to keep on, and on, until we are actually winning men for Christ.

The strange thing about the human heart (and the ministerial heart is not exempt,) is its reluctance to do the thing it ought to do, that it really intends to do, and its marvelous ability to discover explaining alibis for that failure. We must resolutely hold ourselves to the task.

I have friends who are life insurance agents, selling, some of them, a million dollars of life insurance in a year. They tell me there is no peculiar magic about selling life insurance. It depends primarily upon a definite ratio between sales and calls. It is necessary to make so many calls on prospects who refuse and turn you down and rebuff you in order to keep up your quota. There is much of this same thing in winning souls. The trouble with us is that we expect every soul to fall, like ripened plums, into our hands, and the first rebuff we receive is apt to be the end of our attempted evangelism! You won't do it without the unswerving purpose. We must resolutely hold ourselves to the task.

THE SCOPE OF PASTORAL EVANGELISM

I marvel every time I consider the wealth of opportunities afforded us as ministers by our daily ministry, and how little we avail ourselves of these obvious opportunities to win men to Christ.

It is my conviction that the day of mass evangelism is

past. The great revival, with its emotional stir, its masses of men moved as one to new and higher levels of spiritual living, is practically no more. It is out of the mood of the present hour. Whatever the next few years may bring forth, and they promise much in spiritual awakening, the method of our hour is definitely personal, the approach of Christian to sinner.

What we have never known is that evangelism is a contagion. It must be caught, not manufactured. The Buchman movement, today the brightest and most hopeful star in a darkling sky, has much to teach us concerning this. The winning of men is not the convincing of their intellects, though that plays a part. It is not a commitment, like signing a note, though that also is a part. It is a divine something which you must possess yourself before you can give it to any other, which leaps from your heart to another's, setting that heart also in flame. Given that, each pastor can go through his parish like a glorious flame until all is ablaze with divinest fire!

Childhood is one of the pastor's greatest opportunities for evangelism. God fills the chalice of life continually. These little, plastic lives are given to parents and teachers and pastors to fashion as they will. Youth is so responsive. Most of us caught our first gleam of Christ as little children. The church which harvests regularly its field of childhood and youth will have little to fear in coming days. We have systematically done this in my own church for the nine and more years of my present pastorate. I do not think it is possible for any child to get past the junior department of our church school unwon. But that does not finish the task; neither does it begin it.

Last Sunday I had a baptismal service, following my preaching hour. It was interesting to me because the father's name was Zakouski. That isn't a good Methodist name. The mother's name was Bridget. That is also not a Methodist name. But blessed be Bridget, she was a good, whole-souled Protestant, and though the father was nominally a Roman Catholic, she was determined the child should be baptized in a Protestant church. He was proud of that beautiful little baby, and at the close of the service handed me a fee, which I was happy, as a Methodist, I could hand back to him, for no minister of my church is permitted to receive such a fee, and suggest that he take it and start the baby's bank account. I don't know whether that was evangelism, or not, but I surmise it was a step on the way. Many is the father or mother whom I have found willing to give himself or herself to Christ at the baptism of a little child. So long as I am pastor I will watch that child and cultivate that home, and God permitting, hope to win that whole family for Christ!

Youth is another field, a more difficult field, but how challenging! The world has never seen a generation of young people quite like those of today. They are not pious. At times they seem irreverent, reckless, wicked, but at heart they are sound as a dollar. They are looking point blank at life and asking pertinently what it is all about. If you think the youth of today is going to passively sit down with folded hands and look up meekly into God's face, you don't know modern youth! More likely that youth is going to look you in the eye and ask, "Do you believe there is a God? And why?" Youth is verifying the deductions of all the yesterdays for itself. Doubt is there, question is there, reason is there. You cannot get past them by platitudes. You must bring them the living Christ whom we know and whom they will recognize.

Once in a while I hear some foolish minister say: "I don't believe in this business of pulling doorbells. I refuse to do that. I cannot afford to do it, intellectually. It takes time I need for study which is uselessly spent in twiddle-twaddle!"

Personally I admire and respect an intellectual ministry as much as any man. All my life I have striven to keep myself intellectually alive and abreast of the thinking of the hour, but may I say to you that I know of no more important thing a pastor can do in the way of evangelism than just this pastoral visitation? You cannot win folks whom you do not know, or whom you meet for the first time in the heat of your purpose to win for Christ.

Last Friday I visited a home into which a great sorrow had come. I have never seen these folk at church, and they haven't supported it for years, yet they call it their church. When I read in the morning's paper of the death of that daughter, a continent away, I imagined I knew what that father and mother must be thinking, feeling. It was my hour. I came into that home as a friend and a pastor. Their hearts were tender. They needed just such a friend. In those few moments in that home and my closing prayer with these saddened folk I preached one of the most eloquent sermons of my ministry, not at them, but in the implicit love of the sympathizing helpfulness of Jesus Christ.

THE TEST OF SUCCESS

What is the test of successful pastoral evangelism? That someone actually finds Jesus Christ and is able to pass on the flame.

I have little concern for statistics. They have been the

curse of professional and pastoral evangelism. It is frequently so difficult to distinguish between the signing of a card as the expression of good will and a real acceptance of Christ. I am rebuked every time I read the story of Jesus at the well with the Samaritan woman. A friend of mine pungently states what I am thinking when he says, commenting on the woman's departure:

"And he never even asked her to sign a card!"

Can we, dare we trust the seed sown to come to God's own harvest?

Perhaps some of you will say: "Well, evangelism is not my forte. I am not cut out for an evangelist."

Who is, pray you? Trumbull was one of the most impossible individuals as a soul-winner who could be imagined. Sayford was a drummer, hard, glib, the last imaginable evangelist. Evangelists are not born. They become. They grow, develop, are made by the passion within, the purpose in their wills, the needs about them, and the persistent practice of the task. It is my conviction that any minister who has the courage and the faith and the love and the determination to go about doing this thing can do it. I do not believe that evangelism calls for a special type of personality or peculiar endowments. Many a man of magnetic personality and oratorical power who is able to sweep the crowd to the stars has failed lamentably, while many another man who has approached this task maladroitness and clumsily and awkwardly has many stars in his heavenly crown!

May God give to each of us the passion, the determination, the persistence, the reward of winning souls!

According to the record Jesus was arraigned before Governor Pilate. In fact, government, religion, the people, the individual soul were arraigned before Jesus. What will they do with him?

Jesus Before the Governor

REV. G. CAMPBELL MORGAN, D.D., LONDON

Jesus stood before the governor. Matthew 27. 11.

SOME of the biggest things in human history, in the moment of their happening, were apparently trivial and unimportant.

Long ago a great city in Chaldea, called Ur, did not think it a matter of vital importance to civilization or to the world that a man left the city, just a visionary. But that man was Abraham, and the whole world feels the influence of that going out.

It was a trivial thing that happened one day when a baby looked up into the face of a woman and cried. But that baby was Moses, and that cry admitted him to Pharaoh's court.

There was no stir in the world one day when a monk, just an ordinary monk, one among thousands of such in Europe,—to use the word in Bunyan's sense—"happened" on a Bible and began to read it. But that monk was Martin Luther, and the Reformation came out of that happening.

Probably no London newspaper had any paragraph about the matter when a young Oxford graduate strolled into a

prayer meeting in Aldersgate Street and felt his heart strangely warmed. But so cold and dispassionate a historian as Lecky says that on that May day when John Wesley was born again England was saved from a bloody revolution.

These are all illustrations of the fact that the biggest things in human history appear trivial oftentimes in their happening.

An accurate historical statement often is not an adequate historical interpretation.

These two observations apply to the text, "Jesus stood before the governor." There was nothing remarkable about it. It is a little difficult for many in this congregation to believe that. That is because you see the thing through the interpretations of the years. Go back for a moment and think of it as it was!

At that time the world had been bludgeoned into submission by the Roman empire, and Rome sat proudly upon her seven hills. Neither man nor woman, boy nor girl, youth nor maiden, could do anything except according to the will

of imperial Rome. She sent her procurators and her consuls to the uttermost ends of the earth, and being there they represented her imperial power and were quite able to deal with difficulties as they arose. Jesus stood before one such, stood before the governor.

Old Judea was an outpost of the Roman empire. They were a turbulent crowd, those Jews. They took a little managing, but Rome was equal to it.

A young peasant of Galilee for something like three and a half years had been going around teaching these people, and doing remarkable works of healing and of blessing. The priests were against him. They had arrested him, and brought the case to Pilate. Pilate was quite used to dealing with a case of that sort. A trivial thing this, a Galilean peasant in front of a Roman procurator: "Jesus stood before the governor." A perfectly accurate historic statement, but an inadequate historical interpretation!

The years ran on, the decades multiplied, the centuries have passed, nineteen of them, and over a quarter of another. Through the years we have come to see that there is a sense in which the thing that happened then could be written in other words. Instead of writing with historic accuracy, "Jesus stood before the governor," we might write with historic adequacy, "The governor stood before Jesus."

Let us go back and look at the scene and mark some of its implications, and try to understand somewhat of the breadth and vastness of the thing that happened that day when he in quiet, calm, dignified silence stood before the governor! He, if these records are to be trusted, was the only unruffled personality amid the sweeping of the storm that beat upon his head.

ARRAIGNED BEFORE JESUS

Who is this before whom Jesus is seen standing? The answer is immediate: Pilate. But who was Pilate? Pilate was the procurator. That means that for that particular vicinity Pilate represented the Roman empire, and that all of its power was vested in him. His word was the word of the imperial city. His finding was the decision of the emperor. His action was the action of the Roman government. He is there in official capacity. Therefore, I see Jesus arraigned before the Roman empire: and I see the Roman empire arraigned before Jesus.

Then I ask another question. Why is it that this man Pilate hesitated, for he certainly did hesitate that day? He was not accustomed to hesitation of this kind. We know something of this man apart from the Bible. He was a freed slave who had gained his freedom at the hands of the emperor's mother and wife; and on the page of secular history he appears a man cold, dispassionate, just, and yet capable of great cruelty. A gleam of light upon him is found in the New Testament. One day someone reported to him that a few turbulent Galileans had stirred up some trouble, and after they had done their mischief had gone to worship. Pilate sent a punitive expedition, a company of soldiers, and slew them in the midst of their sacrifices. That is Pilate. Then why did Pilate hesitate that day? Why did he endeavor to get out of a dilemma by sending this prisoner to Herod? He hated Herod. What was the meaning of his hesitation? Can you explain that? The answer is found in the fact that Pilate was that day in the grip of the priests, the clever, astute, scheming, political Sadducean priests. They had said to Pilate—this

is a significant thing,—*"If you set this man free you are not Caesar's friend!"* Then the secret of the hesitation of the procurator is found in the hostility of the priests to Jesus. They had put the procurator on the horns of a dilemma. That is why he hesitated that day.

So that I see Jesus arraigned before the priesthood, and so before religion; and I see religion, in the persons of the priests, arraigned before him.

But let us press our inquiry a little further! Who is it that Pilate is dealing with in this part of the narrative? He is not dealing with the priests,—he is in their grip,—he is dealing with the multitude. He is endeavoring to appeal from the priests to the populace. If only he can get a popular uprising in favor of Jesus, if only he can get the voice of the crowds swaying his way, he will defy the priests and will not be afraid of any report they send to Rome concerning him. So he thought. A clever expedient! I am going to ask you to look at it particularly.

At this time it was his yearly custom to release to them a prisoner, whom they would, but this year he departed from that custom. He gave them a sharp alternative between two. He had there a notable prisoner, Barabbas, who had been a terror to the countryside. Men were safer in their homes because Barabbas was in prison. Instead of giving them a free choice he gave them a sharp alternative. They could have Barabbas or Jesus. Jesus never robbed anybody, never murdered anybody, he went about doing good. Very clever, Pilate, very clever! He was endeavoring to get a vote from the populace. So I see Jesus arraigned before democracy, and I see democracy arraigned before Jesus.

Let us press that investigation one step further! Who is this asking? Pilate. In the last analysis Pilate had to make his own decision. He did not want to do that. In effect he said:

"I do not want to be driven to a decision. So far as I am concerned, my mind is made up, and my mind is made up quite logically and judicially. I have found no fault with him. Not guilty! I am perfectly clear on what I want to do with him. I want to set him free."

Well, Pilate, set him free!

"But I am in the grip of the priests, and I cannot get the vote of the crowd with me, and I am responsible to Rome. What then shall I do with him?"

"Well, Pilate, you must answer for yourself."

No government can make the soul of a man sin. No privileged form of religion can compel iniquity in the individual. No clamor of a crowd or howling of democracy can compel the soul to wrong. It is the question in the last analysis of an individual.

Jesus stood before the governor—government. Jesus stood before the priests—religion. Jesus stood before the people—democracy. Jesus stood before one soul,—the unit making democracy, making religion, making government. As I look back to that Judean outpost of Rome into the calm face of Jesus, unruffled, undisturbed, silent with the silence of an august majesty, all incidental things that the historian was bound to write down are changed. No longer is Pilate the judge, but Jesus; and all these things are arraigned before him. At that moment in little Judea, unnoticed by the Roman empire, one Man, God's Man, Jesus, and before him government, and religion, and democracy, and the human soul on trial. Under those circumstances the question of Pilate has profound significance: "What

shall I do with him?" What is government going to do with him? What is religion going to do with him? What is democracy going to do with him? All these questions can only be answered when the last is answered: What is the human soul going to do with him?

That was the crisis of the day. Not Pilate but Jesus was the judge.

ALTERNATIVES

Then I ask you to consider the crisis that Jesus created that day in the history of the world for government, for religion, for democracy, and for the human soul. By his presence there, by his silence there, by his dignity there, he created the crisis. Each had to choose between an alternative. With never a word passing his lips, with never a protest against the injustice, with never a plea for pity, by the solemn and august dignity of his human life, that Man, the Galilean peasant, became the judge, and created an alternative for each. I want to name the alternative in each case.

I would like to say before I do it that I am conscious that in naming the alternative there is a difficulty, because the alternative does not appear to be a terrible one in either case.

What was the alternative Jesus created that day for Roman government, and so for every government? The choice between justice and policy.

What was the alternative that Jesus created that day for religion? The choice between truth and tradition.

What was the alternative he created that day for democracy? The choice between the mastery of principle and the mastery of passion.

What was the alternative he created that day for the human soul? The choice between conscience and convenience.

These things do not sound startling. Justice and policy, cannot we have both? Never! Truth or tradition, may not both be the authority in religion? Never! Principle or passion, as governing mass movements, cannot you have both? Never! Conscience or convenience, may not I have either of them, or have both? You may take either, but you cannot have both.

I repeat, these alternatives do not sound startling. No, and I will tell you why. Our moral and spiritual sensitivities are so blunted that we get startled too late. We get white in the face after a murderer has been caught with the gore of the victim on his hand. Too late to shudder then! Shudder when a man says "Raca" in ridicule, or when he calls his brother a fool in contempt!

That day the Roman empire had to choose through her procurator between justice and policy. Justice said, "The case is investigated, the person is not guilty. I find no fault with him." Justice, therefore, demands that his shackles shall be knocked off, that he shall be set free. Pilate knew that. Then why did he hesitate? Policy. Did you notice what I read of him? "When he saw that a tumult was rising." He thought, "If I set this man free, heaven alone knows what is going to happen at Jerusalem! I shall have these turbulent Jews breaking out into riot. I may have to send down a hundred soldiers presently to slay a hundred of them." Policy said, "Shut your eyes to the justice of the case! Keep the peace by violating justice!" That is policy. "It is expedient—policy—that one man should die rather than the whole nation perish."

Rome sat upon her seven hills, mistress of the world. Pilate was one of her procurators, and she was involved in his action. She was responsible for what he did. There was just one Galilean peasant there, only one, and the government of the imperial empire was on trial before Jesus. What will it do? What is to be its master principle? Justice or policy? That was the crisis of the hour for the Roman empire.

What was the alternative before religion? For three and a half years our Lord had thrown himself with resolute determination, oftentimes with fine sarcasm, constantly with fierce invective, against the traditions of man superimposed upon the commandments of God. The commandments of God were forgotten, and the traditions of man had become supreme in their religious life. He said to them, "Ye violate the commandments of God and teach for commandments your own traditions." He said to them, with infinite scorn, "You tithe mint and anise and rue and cummin, and neglect the weightier matters of the law, righteousness, justice, and compassion." For three and a half years he had gone everywhere, bringing truth up from beneath the debris and dust of human tradition, and claiming that man should obey it only. They hated him, and clung to their tradition. Everything now had become climacteric. He was silent, and religion had to decide that day between truth and tradition.

The alternative before the crowd was the choice between principle and passion. They had principle. In these three and a half years I doubt if there were many people in Judea and Galilee who had not heard him. They had crowded after him wherever he had gone. They had heard his teaching, they had heard him call men back to the kingship of God. The central word of his teaching was, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." They had principle. Now what will they do? Excited by the actions and advice of their rulers, they had the scent of blood in their nostrils. Will they yield to the sweeping motion of passion in sycophancy, or will they gather themselves together and stand square for principle? There he stood, silent, but creating the crisis for democracy.

The alternative for Pilate was between conscience and convenience. The former was calling him to do the right though the heavens fell, though hell belched itself up from beneath, though all the world was against him. On the other hand convenience was talking to him. "Oh, I want to do the right thing, but if I let him go these priests will report me, Rome will recall me, I will lose my position! It is not convenient."

All the world went wrong that day. Government spat in the face of justice, and followed the line of policy. Probably Pilate went home that night and said to his wife:

"Well, I am sorry I had to disregard your message! You meant well, but it is all right, we have settled it."

Settled it? Pilate, you have undermined the Roman empire! You thought when you gave that Man to his bitter cross you had ended all, but the government that has done that will have to repeat that cross a thousand times, for the followers of that Nazarene will spring up everywhere. They will invade your imperial city, you will wrap them up in sacking and cover them with oil and make them torches for your amusement. You will drive them into the catacombs. But Rome goes down, and the Nazarene goes up. That day, Pilate, the Roman empire through you violated

justice and signed its own death warrant. Policy was the destruction of the Roman empire.

Religion went wrong that day: and the significant thing is that it was a religion resulting from a divine revelation. But truth, smothered in tradition, becomes the most deadly thing. That day a climax came to religion. Wound round and round with tradition that stifled truth, they murdered him, and so spat in the face of truth. In that hour that nation as a spiritual and moral power in the history of the world committed suicide. They remain until this day, God has not cast them off for ever, but though they have great financial power they have no spiritual power and they have no moral power. Religion chose tradition and trampled upon truth, and it perished in its choosing.

Democracy went wrong that day. Poor democracy, more to be pitied than anything else, and yet to be blamed! It let itself be swayed by its passions, and clamored for his blood, even daring to say, "His blood be upon our heads and upon our children!" Within a generation the Roman eagles swept their city, and they ran rivers of blood.

Pilate went wrong that day. Pilate that day chose his convenience and trampled on his conscience. With what result? Let us here go carefully! We have no historic statement that we can absolutely depend upon, save one. There are those who say that presently he committed suicide, and that Mount Pilatus was named after him. I think the most terrible suggestion concerning him is that of Anatole France, when in "Mother of Pearl" he portrays him in retirement and living on the shores of the Mediterranean. A visitor asked whether he had been procurator of Judea, and then asked him of a Man whose "name was Jesus. He came from Nazareth, and he was crucified for some crime, I don't quite know what. Do you remember anything about the Man?"

"Jesus?" Pilate murmured, "Jesus of Nazareth? I cannot call him to mind."

That is an awful picture of the possible callousing of the human soul with the passing of the years. I do not know that that happened. I do not know that he committed suicide. We do know that almost immediately after he had violated conscience for convenience Rome recalled him and flung him out. He missed the thing he grasped at when he sacrificed his conscience in the presence of the Christ.

JESUS CHRIST TRIUMPHANT

Is that all the story? Surely, no! Look around! The government of the world went wrong that day, but that Nazarene is governor among the peoples, God's anointed and appointed and chosen king. At the bidding of a brutal and bloody Roman judge they lifted him up, but by the determined counsel and foreknowledge of God it was to the throne of imperial empire. Jesus shall reign where'er the sun doth his successive journeys run!

That day religion went wrong, and gave him his cross, but that cross became not the symbol only, but also the source of vital religion, and the dynamic of morality to the end of time.

Democracy went wrong that day. But at last all people shall come to him, and presently, before he has done his mighty work, all tongues shall confess him Lord. He is the gatherer together of the people, giving them not only an ideal as principle, but also a redeeming grace that shall make them true to principle.

What about the human soul? I have mentioned some

We Thank Thee, Lord!

*For all the wonders of this wondrous world,—
The pure pearl splendors of the coming day,
The breaking East, the rosy flush, the dawn,
For that high glory of the impartial sun,
The golden noonings big with promised life,
The matchless pageant of the evening skies,
The wide-flung gates, the gleams of Paradise,
The vesper stillness and the creeping shades,—
For sweet laborious days and restful nights,
For work to do and strength to do the work,—
We thank thee, Lord!*

—John Oxenham.

things that have been said concerning Pilate. I suggest one other. I do not say it was so, I have no evidence, but this I know, of this I am assured, that if after Rome cast him out he retired somewhere to live, accompanied in all probability by the woman who raised the only voice on behalf of Jesus, and one day he said to her, "Oh, you were right, I was wrong! I had no right to violate my conscience, I had no right to study my convenience, it was sin against my soul. If Jesus will hear me I will go and talk to him," and if he went and said, "O Christ, I surrender!" then I will meet Pilate in heaven. I know of a certainty that the Man whom he cast out that day went at his own bitter inconvenience all the way to Calvary to make it possible for every Pilate to get back to God.

It is an old story, beloved? Oh, no, it is the most modern you have ever heard in your lives! Pilate's question is still the most vital question that can be asked, "What shall we do with Jesus?"

It is the question for government, and it is creating the same alternatives for government. What government? Our government, any government. I am not talking politics, I am talking righteousness. I care nothing what government may be in power.

It is the question for religion. What are we doing with the Christ? Are we mastered by truth or tradition? The difference between truth and tradition is this: truth is truth, tradition is human opinion, it may be right, it may be wrong.

It is the question for democracy today. What is it going to do with Jesus?

That is the question for the individual. The moments are passing, the service is nearly over. You have given reverent, courteous and patient attention to a message. Now, get to business with your own soul! You love your nation, you are anxious for good government, you believe in religion, and you believe in democracy. So do I. Well, your contribution to democracy, your contribution to religion, your contribution to government, is the contribution of your own soul. What are you going to do with Jesus?

There is only one of two things you can do. You can crucify him, or you can crown him. Which are you going to do with him? I do not want you to answer now. I am not seeking for statistics. As God is my witness, I am not preaching before you, I am preaching to you. What are you going to do with him? Let the answer be registered in the depths of your own soul! God grant that everywhere there may be a determination of the soul to submit to Christ! Crown the Christ, trust the Christ, follow the Christ! By such decision you not merely ensure the perfecting of your personality, but make your contribution to the strength of democracy, the purity of government, and the vitality of religion.

Suffering is a permanent interest of mankind in all ages. It is the subject of the Book of Job. Suffering moulds character, and is a God-given opportunity to witness to his grace in an unbelieving world.

Introduction to the Book of Job

REV. ADAM W. BURNET, GLASGOW, SCOTLAND

Job 1.

PROFESSOR R. G. MOULTON expressed his belief that if a jury well instructed in literature were impanelled to pronounce upon what is the greatest poem in the world a large majority would unhesitatingly give a vote in favor of the book of Job. Luther called it magnificent and sublime as no other book of Scripture. A well known Scots scholar, Professor Bruce, said there is nothing like it in the Bible or outside of it, nothing so thorough, searching or bold. Nor should we forget that characteristic utterance of Carlyle. He called it the grandest thing ever written with pen, a noble book.

It is our first and oldest statement of the confounding problems of man's destiny and God's way with men on this earth; in its simplicity, sublime sorrow, sublime reconciliation, as soft as the summer midnight and secure as the world with its seas and stars. No literature is great that does not deal with some permanent interest of humanity, some concern of all ages; and the book of Job throbs throughout its pages with the great enigma of life, the problem of suffering.

Elizabeth Barrett Browning said that death takes the level where all agree. No matter how much difference in education, culture, outlook or anything else, we all die some day; and the same is true of our experience of pain. You and I may need an introduction to the book of Job, but we need no introduction to the problem of suffering. We know what it means to suffer; to see innocence suffer; to have wonderful and beautiful hopes, hopes so sacred we could take them to the heart of our prayer, and to know what it means to bury these hopes; and that is the subject of this great book.

It is great literature in that it is like Jesus' story of the Lost Son. That tells a story all made up with words like home, far country, father, son, brother, words everybody knows. There are a few deft touches, three characters, and you have something that belongs to the literature of the ages. Here you have what Luther said was "a sublime contribution to the literature of the world," and yet we have something more than literary form or dramatic effect.

The man who wrote that book had himself been through some great purgatory, and we have here not just literature, but life. We are not reading about some patriarch of long ago, we are seeing in every chapter humanity upon the rack crying out a challenge to the faithful creator, and asking for an answer to the Why, the question that reached the zenith of its tragedy in Gethsemane when Jesus cried, "My God, my God, why hast thou forsaken me?" I say the study of such a book could be congenial to any age, for all men have known that problem. As Von Hugel says, "The potency of sin and suffering abides with men through all ages."

But there is something in the modern age that makes the problem peculiarly congenial. In the last 50 years, among all the other questions this one has emerged, and more than all since the War. Why is it that in a world like this suffering seems so often indiscriminate, and careless, and blindfold? Why is it that the innocent should suffer for the guilty, that the sins of the fathers should be visited upon the children, and during the War why is it that love should be crucified in ten million homes, that devils should be cast into the world? Why is it that men innocent of dynastic passion and international suspicions should go through that hell?

The disclosures of science in the last 50 years, the utterly unspeakable powers of this universe, have merely added weight to the question of philosophy. If God be so powerful, with all resources of omnipotence at his disposal, why has he contrived to make this universe no different from what it is? The tender heart of Richard Jeffreys breaks out in that cry, "I cannot adequately express my contempt for those who hold all things derive from an everlasting love." And you know how the genius of Thomas Hardy came to one conclusion: the greatest thing in the world is not the grace of God but the relentless tyranny of faith.

Anything that can throw light on so vast a problem would be unspeakably grateful to the heart of men.

In the earlier days of the Old Testament the problem of suffering was real, but it had not emerged as a speculative cry. It did not affect human faith on the whole. Men had a cut and dried solution for it, and it was just this: God is all powerful, nobody can dispute precedence with him, nobody can thwart God's will, everything happens by God's promise. Moreover, God is utterly just. Therefore, if a man is prosperous and happy it must be because somehow he deserves it. If on the other hand he is crushed, beaten to the ground, it must be because somehow he deserves it: and there is an end of it. Good people are happy, bad people suffer. All sinners in the long run are sufferers. This man is a sufferer, therefore he is a sinner.

That connection between prosperity and goodness, between sin and suffering, was never broken in those early days. It tended to make religion an extremely cruel and heartless thing, because every man who suffered was so much of a moral rebel, and the more deeply, acutely, poignantly he suffered the more it was concluded he had sinned. Those who ate the bread of affliction, those who made many visits to the house of pain, they were alien to the commonwealth and strangers to the covenant of God with Israel, they had no place in the happy throngs who went to the Temple on feast days.

Job is a patriarch of piety and prosperity. He is a good man, he protests that any sin in his life would not correspond

with what he has had to bear. He is a high type, a man loyal to the God of his fathers. And so, according to the popular idea, prosperity goes hand in hand with goodness, and he appears before us with seven sons and three daughters, 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses, a great household, meaning a vast retinue of servants, the richest man in all the East.

It is not only a picture of prosperity, but great family affection. Every day in the week the sons and daughters feast in each other's houses, and lest so much good fellowship should take from them the edge of their simple sense of God Job leads them to God's altar at the end of each week that their souls may be clean from dishonor, that they may be sanctified. And these verses have a beautiful picture of a man of goodness upon whom the candle of the Lord shines in wonderful happiness, and who is priest in his own home.

Then the scene changes. We pass from the earth to God's heaven. The angels of God are called here the sons of God, and they come in to give an account of their stewardship and to receive fresh commissions. Among them is a creature called Satan, or the Satan.

It is the beginning of something sinister, even in this chapter. He rather suggests that God is not big enough to be honored for his own sake. People honor him for what they get from him. Here Satan stands for an element in human life which asks men who go to God's house, read his word and hear the gospel, "What are you going to do with that in your daily life? Is it a reality? What does it mean to you?" That is what the Satan stands for here.

He comes in, the vagabond of them all, from wandering up and down the world. The first word about Job comes from God. The suggestions of suffering in this word does not originate in some kind of uncertainty, from somebody else than God. It is God who says with great pride in his voice:

"Now you have tested a good many people. Have you tested my servant (what a great word!) Job?"

And the Satan is almost tempted to sneer when he says: "Yes, Job! It is easy enough for Job to be good. He does not suffer. Nothing happens to him. He has sons and daughters, camels, oxen, asses, servants. He has a hedge set about him lest calamity should breathe upon him. But touch him, take these things away, and you will see Job will curse you to your face!"

Once more God says: "Don't touch him yet! That comes later. Just touch what he has! He is at your disposal."

Once more the scene changes, and we are on the earth again. You see there this lovely happy home, this good and blameless life meeting shock after shock of terrible fate. And the calamities don't take time to succeed one another. While he was yet speaking with the first the next one comes in. There is an incredible succession of supernatural disasters that in their intensity and rapidity leave us breathless, and they descend upon this man. He loses his oxen and asses, the Chaldeans make away with his camels, and that wild wind of the desert lays low that home, lays it in ruins, and his sons and daughters are slain, and only one servant is left to tell the tale.

The narrative that has been so swift, hurried, and breathless suddenly slows down and you see Job—this man who Satan said would curse God to his face,—you see this great soul rising up out of all that dust and ashes, out of calamity

and disaster, broken on the wheel, and he says so quietly: "Jehovah gave, and Jehovah took away. The name of Jehovah forever be praised!"

I want you not to miss this touch. It does not come into our version. It should not have been missed. It is one of the great climaxes in this first chapter. In the Hebrew the word "praised" comes last, and the dramatic effect of that is intense. Satan said, "Job will curse you to your face," and it is as though all the saints of God thronging the battlements of heaven, looking down on this suffering human creature are waiting for the word he is going to say, and he says, "The name of Jehovah forever be praised!" Great Satan has met his match. This man who served God in the days of his happiness is willing to honor him now when life has tumbled about his ears like a house of cards.

THE MINISTRY OF SUFFERING

Suffering has its place in this world. All suffering is of the nature of a discipline, a teaching, an education. It is there in order that the noblest qualities of the human soul may be evoked. I ask you, how could some of the noblest virtues in human nature come to their stature, come to their own, if it were not that life is like this? Wherever would men get courage, patience, sympathy, mercy; however would there be room for love if life were not like this, if sorrow never claimed our hearts? If every wish were granted patience would die and hope depart. Life would be disenchanted.

My dear friends, I would in my poor words echo the great soul from which that wonderful book came and say this: I do not say it is an ordinary rule that suffering often embitters the human heart racking with nothing but rebellion, that some people won't learn from suffering because they have no room for God. But you and I know how much truth there is in such words as "It was good for me that I was afflicted." It is a great deal to say for our God, the God and Father of Jesus Christ, and the way he has ordained this human life of ours that out of all that mystery there has come into human life so much that is immortal.

Take up part of our common English heritage, the Oxford Book of English Verse, and read it. All that marvelous gathering of the riches of our common stock, how are the sweetest things born in that book? They come from some great loneliness, some exile, some soreness of the heart, some broken spirit. Out of all that might have disposed men to see rebellion, breaking away from God, there is born a thing of beauty and a joy forever. We read that Jesus himself was made perfect through suffering. And what was indispensable to the Redeemer may well be indispensable to the redeemed, who have so much more to learn.

Who never yet has prayed in sorrow,
Who never watched through midnight hours,
Weeping and waiting for the morrow,
He knows not you, ye heavenly powers!

THE RELIGION OF SUFFERING

The other hint thrown out by this chapter is one that has been valuable to me as a minister. I doubt if I have ever penned, since I saw that so clearly, a letter to any good man or woman whose heart was utterly broken without bringing this in. I pass it on because it seems to me to be one of the last words to be said about this great mystery: that not

(Please turn to page 316)

Views derived from personal experience by the professor of Biblical Literature in Brown University. He was visiting professor of Religion at the American University of Beirut in 1930-31, and director of the American School of Oriental Research in Jerusalem in 1931-32.

Crusades and Missions in Palestine

PROFESSOR MILLAR BURROWS, BROWN UNIVERSITY

THOUSANDS of pilgrims to the Holy Land for many centuries have felt a righteous indignation at the thought that all the sacred places are in the hands of "unbelieving paynim." During the 12th and 13th centuries many brave men died to rescue the Holy Sepulcher from their hands. The conquest of Palestine by Lord Allenby was felt by many Christians in the West to be a long delayed fulfillment of the hopes of the Crusaders.

I must confess that as I went about in Syria and Palestine for two years I had extraordinarily little of that feeling. The spirit of the Crusaders was not mine. For one thing, I suppose, I was somewhat disillusioned by studying the real history of the Crusaders, and knew how much brutality and selfishness were mingled with their undeniable heroism. Even the fact that a Christian nation now rules in Palestine did not thrill me. Of course the government of the British is immeasurably better than that of the Turks. Whatever may be said about the competence of this or that official, Palestine is certainly in better hands than it was before the war. In the last crusade, however, as in the others, there was unquestionably too much of the worldly element to let us contemplate it with a perfect, holy joy.

Besides, my acquaintance both with Moslems and with Oriental Christians somewhat dulled my feeling of the difference made by names. I learned that the followers of the Arabian prophet might be decidedly superior to some of those who owned allegiance to my Lord, and that there might sometimes be more true religion in a mosque than in a church.

This was impressed upon me strongly when I witnessed the ceremony of the sacred fire at Easter in the Church of the Holy Sepulcher. The waiting crowd, the pageant of ecclesiastical dignitaries, the tense expectation when the patriarch entered the tomb, and the excitement when the fire was passed out through the hole in the side of the tomb, all produced a fascinating spectacle. The frantic struggle for the fire, however, was anything but decorous, and the veritable riot which arose over one of the church banners, requiring the utmost efforts of the police to restore order, was disgraceful. The thought that all this was supposed to be in commemoration of the risen Prince of Peace was almost unbearable. That the highest officers of the church should teach—or at least allow the people to believe—that the fire came down from heaven miraculously, and that they could obtain a blessing by passing their hands through it and rubbing them over their faces, was worst of all. Fraud in the name of the incarnate Word of God,—could there be a greater blasphemy? I could not help thinking as I watched that it would be much better if there were a mosque over the place.

There is a great deal of real piety among the Moslems. Superstitious it may be, and also narrow and bigoted, affording abundant opportunity for exploitation by unscrupulous leaders, yet its sincerity and simplicity are impressive.

PIETY AMONG MOSLEMS

During the month of Ramadan, while there is undoubtedly much laxity in certain circles, many of the people scrupulously observe the rigid all-day fasting required by their religion.

Traveling from Haifa to Jerusalem one day in Ramadan we came to Nablus just at sundown, and our chauffeur asked permission to stop and get a little food, the first that he had touched that day, although he had been driving since early in the morning.

On one of our school trips during the sacred month we came into the village of Urtas, near Bethlehem, toward the close of day. The hungry people were gathered on the housetops and in the streets, anxiously watching the declining sun, and as we passed they called to us and asked what time it was.

Men do not pray in public in Palestine as much as they do in Egypt, but it is still by no means an uncommon sight to see them spread their little rugs and go through their genuflections at the hour of prayer. Whether this is true piety or Pharisaic ostentation we have generally no means of telling, but sometimes it is obviously done in all simplicity.

Once on the way from Beirut to Jerusalem I passed through Haifa just at noon. The friends with whom I was traveling had a lunch with them and asked the driver whether there was any place outside the town where we could find water to wash our hands and a good place to eat.

"Yes," he replied in the most matter of fact manner, "there is a well beside the road just beyond Haifa. You can eat, and I'll pray."

We stopped. The girls at the well, like Rebekah, drew water for us, and while we chose a shady place beneath the olive trees to eat, he took off his shoes and tarboosh, washed his feet and hands and head, and said his prayers without the slightest trace of embarrassment or self-consciousness.

One evening on the Mount of Olives I sat down to feast my eyes and soul upon the vision of Jerusalem at sunset. Just as the sun was sinking two men, apparently a father and his son, came out of a little house nearby and standing on a wall where they could face toward Mecca silently performed their devotions. Far from me at that moment was any feeling that the Holy Land was occupied by infidels!

I do not for a moment mean that Islam is as good as

Christianity. That would be a superficial judgment indeed. The incomparable beauty of the Dome of the Rock need not blind us to the fact that superstition flourishes there also, that bitter prejudice and hatred have been preached in the Sacred Area, and that the murderous riots against the Jews in 1929 were probably encouraged if not instigated there. But there are many kinds of Christian profession, and not all of them are better than Islam at its best.

CHRISTIAN MISSIONS

Far different from conquest by the sword is the effort to make Palestine Christian by missionary work. For this cause too, however, some of us are not as zealous as we might be. We have seen too much of bigoted sectarianism and narrow, ignorant, selfish propaganda. With everything that really helps to spread the Christian spirit, to produce Christian character, and to realize Christian ideals we are in full and hearty sympathy. The work of Christian schools and hospitals in the Near East and the magnificent service rendered by the Near East Relief deserve and have our unstinted admiration. It is impressive to see young men studying now in college who as children were rescued from starvation by the gifts and the labors of Americans. A new philosophy of life is being inculcated by the mission schools and colleges, a much higher philosophy of life than that which actually animates our Western life on the whole. And I, for one, am not at all opposed to frank, direct evangelism. There is no more reason why we should not try to propagate our religion, if we believe it to be superior to others, than there is for not imparting our ideas of agriculture or health or education. My point is that missionary work has often been conceived and practised in such a way that it has only served to strengthen the existing walls between religions rather than to make the people really more Christian. What Palestine needs first of all is the Christianizing of the professing Christians.

This too, however, should be said: In Syria, Palestine, and Egypt we became personally acquainted with many missionaries, and on the whole a finer lot of people would be hard to find. It is encouraging to note, moreover, that among the missionaries themselves a new ideal of missionary work is growing up. One of the foremost of them says, "We need a new definition of salvation and conversion." Not counting baptisms and nominal adherents but making life more Christian is what such missionaries seek. To give a person new standards of conduct, even though he retains the name of Moslem, is more worth while than to induce him to call himself a Christian and leave his personality unaltered. Of course the antithesis is too sharply drawn. Missionaries have always sought to change the lives of people, and they still want to make converts. Now, however, they are more definitely measuring their success or failure and determining their methods by the standard of a practical rather than a nominal Christianization. According to the criterion of statistics they have made but little progress in the Near East. By the more just criterion of Christian influence upon both the Christians and non-Christians their success has been enormous.

RITUAL AND POLITICAL RELIGION

The native Syrian and Palestinian, be he Moslem or Christian, thinks of religion largely under two aspects, the ritual and the political. It does not mean to him primarily a lofty moral ideal or a profound personal conviction, but a system of ecclesiastical institutions and gorgeous (though often

tawdry) ceremonial. Membership in this or that religious group is not a matter of individual choice, but of birth, inseparable from race and nationality.

The patriarch of the Greek Orthodox Church in Jerusalem died while we were there. His body was placed on his throne in a chapel of the patriarchate, and all through the morning a sweltering mob crowded through the doors and walked in single file past the remains of their departed spiritual leader. Many of them kissed his hand as they went by; I even saw one man kiss his lips. In the afternoon the funeral was held, and the body, still sitting in the chair, was carried through the crowded streets to the cemetery.

Then followed a most bitter conflict, still unsettled, over the election of his successor. The native Arab Christians claimed that they should have an Arab patriarch, and that the Greeks who held control of all the highest ecclesiastical positions were depriving them of their rights. In the meantime a *locum tenens* held the patriarchal office.

The petty spirit which animated the whole controversy, thoroughly unreligious from our point of view, was conspicuously displayed in the spring, when the annual ceremony of the blessing of the Jordan took place. This used to be attended by hundreds of Russian pilgrims, who immersed themselves in the river after it had been solemnly blessed. Since the Bolshevik revolution pilgrims can no longer come from Russia, so there were only a few devoted nuns from the convent on the Mount of Olives to dip themselves in the holy river, but the ceremony was colorful and was witnessed by a large crowd of devout worshipers and curious spectators. Just as it reached its climax, however, as the *locum tenens*, standing with other ecclesiastical dignitaries in a rowboat in midstream, began to dip his crucifix in the river, a brass band began to play noisily on the shore. It had been hired by a group of Arab Christians to show their disrespect for His Eminence! The whole scene was a caricature of religion, but an all too vivid illustration of the kind of Christianity which prevails in Palestine.

The identification of religious divisions with those of race and nationality accounts for much of the bitterness between rival sects. All too often the narrow denominationalism of missionaries has made matters worse, but the leading missionary agencies now are quite aware of this and are attempting to break down the walls of partition between these bodies, at least so far as their theology will permit. The Church of England is working within the native churches, trying to raise their educational and moral standards rather than to win proselytes from them. Doubtless the hope is that these churches, and all others having the true apostolic succession, will ultimately unite with the Anglican communion, but whatever we may think of this we must admit that the policy pursued is more statesmanlike and more Christian than that of trying to break down the ancient churches. There is also an interdenominational missionary conference, embracing both Palestine and Syria, which works for comity and coöperation between all Protestant missionary organizations. Many of the missionaries now feel that it has been unfortunate that separate Protestant churches were ever organized in the territory already occupied by the ancient Oriental churches, but the situation could hardly have been avoided if any kind of missionary work was to be done, because those members of the old churches who learned the Western ideals no longer felt at home in their churches and insisted upon the formation of separate congregations.

The spirit of mutual understanding and appreciation has one important ally in Palestine, and that is scholarship. The archeologists, Semitists, and even Biblical scholars in Palestine have achieved an admirable degree of coöperation, which is only rarely marred by differences arising from their various religious connections. In the Palestine Oriental Society, which meets several times a year at the American School of Oriental Research or at the Dominican École Biblique, papers are read and discussed by Roman Catholics, Protestants, Jews, and Moslems. Naturally there are some fields and some questions which cannot be treated thus, but so far there has been no difficulty in observing the limits within which members of different religions can profitably discuss historical and literary problems, and a most encouraging spirit of courtesy and mutual respect prevails. Most of the scholars in this organization, of course, are Europeans or Americans, but there are several promising young Arab scholars in it also, and several Jews who count the land of Israel as their home. If the officials and politicians of the churches could develop the spirit shown by the scholars, much good would come of it.

Such fellowship, however, is exceptional, as it is in any land. To increase it is a valid aim for missionary effort, and along with this will go the propagation of a higher conception of what religion means. The idea of religion as a life grounded in fundamental attitudes to God and one's fellow beings is not common in the Near East. Where it exists it may almost certainly be attributed to missionary influence from the West. In such influence as this lies the chief hope for Palestine. Its people, by whatever name they call themselves, are desperately in need of higher ideals.

HIGHER IDEALS NEEDED

Honesty is not even regarded as good policy. The idea of establishing and maintaining a reputation for reliability has never occurred to the average Oriental business man. His conception of good business hardly goes beyond outwitting his customer in each immediate bargain, regardless of the effect which his shrewd and unscrupulous dealing may have on his future business relations with the same customer or his acquaintances. It is said that in one of the principal cities of the Near East a bank was needed, but the merchants asked Western business men to take the control of it, saying frankly that they did not trust one another.

Another point on which there is room for improvement, particularly among the Moslems, is the social position of woman, though this is not as bad as it is often represented. Education for women, including what we call higher education, is making progress.

An intelligent Moslem girl in the Junior college at Beirut wrote for me, when I was teaching there, a paper on the position of women in the Koran. Her conclusion was that many of the restrictions placed upon women in Moslem society are from sources other than the sacred book. As she naïvely but eloquently put it:

"God was more kind to women than society has been."

Even Moslem women are now claiming and achieving more and more social emancipation. The veil, symbol of their subjugation, is being slowly discarded, but many Moslem women—especially the younger and prettier ones,—are becoming bold and leaving their veils thrown back when men approach, while others content themselves with wearing veils so thin that they only nominally conform to the rule of orthodoxy.

The inconsistent and curious mixtures of conformity and modernism to be seen in any city of the East are as amusing as they are significant.

At the time of the Nebi Musa feast last spring I went out to see the delegation from Nablus come to Jerusalem with shouting and singing and sword-dancing. The street was crowded, and like many of the people I climbed upon a stone wall in order to see better. While I was there a woman sitting on the wall across the street from me performed the feat of lighting a cigarette under her veil, but soon she gave up trying to smoke it that way and recklessly threw her veil back. About the same time three young Moslem women with three little children came along and began to climb up beside me. I lifted the children to the top of the wall for them, but hesitated to offer assistance to the ladies themselves, until one of them, who wore the regular head-covering but without the veil, said to me in perfect English:

"Give me your hand, please!"

The others declined my aid, but threw their veils back while they were climbing, and then put them down again.

The way women seemed to wait until the last possible moment before putting down their veils when meeting a man on the street used to make me wonder whether they were following the injunction, "Wait until you can see the whites of their eyes!"

In some cases emancipation doubtless proceeds all too rapidly and too far. Nevertheless the social life of the average Moslem woman, even when she is fairly well educated, is circumscribed. She has nothing like the degree of freedom allowed to her brother or husband. He may mingle freely in European groups, for example, and have exactly the same social relations with ladies that a European gentleman has, but she has no such opportunity to make the acquaintance of European men. Only a few of the most advanced Moslem women dare to receive unveiled, even in their own homes, men not members of their own immediate families. In Turkey, of course, this is no longer true, but it is still true in Palestine and Syria.

In two Moslem homes where my wife and I had the pleasure of taking tea we were served by the lady of the house herself unveiled, though none of the servants was allowed to appear. In another home my wife had tea with the ladies in the house while I had it with the men of the family in the garden.

One day when we were invited by some Moslem friends to lunch, our whole party, including several ladies, ate with the father and son, while the mother and daughters of the house had no part in the affair except a few minutes conversation with the ladies of our group after lunch. Whether they felt any resentment at such a state of affairs, or what they thought of the foreign ladies whose social relations were so different from theirs, I cannot say. They were not ignorant. One of the sisters was a teacher in a school for Moslem girls.

What impressed me most in such incidents was not the difference between Eastern and Western social standards so much as the curious inconsistencies inevitably produced by such a mixture of cultures as the Near East now exhibits.

INFLUENCE OF WESTERN CULTURE

This suggests a phase of the missionary question which is frequently ignored. Such incidents as those just mentioned, and countless others which might be given, show that for better or for worse—for better *and* for worse, I should say,—

our Western culture is exerting a strong influence on the peoples of the East. The question is not one of allowing people to retain their own ways or trying to "force" our beliefs and customs upon them. Whether we will or no, they are watching us, sometimes admiring and sometimes despising us, but all too frequently imitating us. With our clothing and architecture and machinery they are more or less consciously taking over many of our attitudes. As always happens in such cases, however, what they borrow is by no means invariably the best part of our culture.

The slow but certain industrialization of the East is a case in point. The silk industry of Syria has been almost ruined of late years by competition with European artificial silk, and other native industries have been finding it hard to hold their own against the machine-made products of the West. Perhaps Syria and Palestine will always be predominantly agricultural rather than industrial countries, though in the case of Syria there is enough water-power available to provide for many mills and factories. To some extent, in any case, Westernized industry and industrial methods will surely grow in these countries, and no one knows how far the individual craftsmanship of the old home industries may eventually be destroyed, as in the West, by mass production and machinery.

To be sure, home industries and individual craftsmanship do not necessarily involve ideal working conditions. Oriental rugs and other products of the East are often made by women and children working in unsanitary surroundings and for more hours a day than would be tolerated in an American factory. Hard work by women and children is taken for granted in the Orient, even by American archeologists. To the visitor from America it is shocking to see small boys and girls carrying baskets of earth on their heads for nine or ten hours a day, and even more shocking to see them ordered about by an Egyptian foreman with a big black whip in his hand. As a matter of fact, the whip is a symbol of authority rather than an instrument of torture. It is seldom used except to impress visitors, and the laughter of the workers when the lash swishes harmlessly against their robes on such occasions shows how little they object to it. A symbol of authority it is, nevertheless, and one distinctly reminiscent of the slave-driving traditions of antiquity. At least one American woman of my acquaintance has regarded it as outrageous that an American expedition should allow a foreman to drive women with a whip. Yet the workers often have an affectionate esteem for their foremen, and tearful farewells at the end of the season's digging have been observed.

The employment of women and children by our archeological expeditions has something to be said for it. Aside from the fact that such an expedition is a boon to any community, affording relatively well-paid employment to many of the people and paying a good price for the use of the land, the steady outdoor work is not unhealthful and is no harder, though perhaps more continuous, than that to which the women and children are accustomed in the fields and villages. Frequently the children are in obviously better physical condition at the end of a campaign than they were at the beginning.

Whatever may be said of the relations of our archeological expeditions to social welfare, or of the working conditions in the native industries, the fact remains that the increasing industrialization of the East after the pattern of the industrial civilization of the West is not by any means an unmixed

blessing. And this is only one example of the greater fact that contact with our Occidental culture is producing many changes in the East. To one who views the process with any degree of social-mindedness it is quite obvious that some kind of missionary work is needed to give the Orient an acquaintance with the better elements in our civilization and to counteract the influence of the less desirable elements. These are becoming all too familiar through such agencies as the motion picture. In fairness to our civilization itself, as well as to the Orient, it is imperative that the Eastern peoples be given a knowledge of our culture at its best. What they have seen of Western civilization has given many of them the impression that it is synonymous with militarism, commercialism and materialism. To counteract this nothing could replace the influence of our missionaries and teachers.

Education which belittles Oriental civilization and simply forces children into the molds of Western culture is a kind of imperialism, in practice actually connected with imperialistic politics. Missionary work which ignores the values in the native religions and endeavors to destroy them for the sake of putting in their place some Western form of Christianity is not only undesirable and morally indefensible, but also essentially unchristian. Education, however, which conserves the values of the native culture while inducing also an appreciative understanding of the better side of Western civilization, and missionary work which in a Christian spirit makes the East acquainted with our best ideals and with religion as a way of life rather than an organization or a creed, are the greatest needs of Syria and Palestine today.

The Book of Job

(Continued from page 312)

only is suffering a discipline, an educator, and an evoker of high qualities in the human heart, but that suffering is a God-given opportunity.

It is so obvious here. God takes the first word and says to the Satan, "Look at him! Hast thou considered my servant Job?" God's faith in Job is in that word. That is to say, God permits that suffering because he believes in that man, and he permits you and me and every dear child of his to suffer because he believes in us, believes that we can use that suffering as not only a means of grace, but as a means of witness.

You see that unbelieving world out there, all the seething thousands who have no use for God and the church, who not only nag religion but laugh at it: these people are not impressed that you and I should be religious when we are happy and prosperous. That goes without saying. It does not cut much ice with them that you and I say our prayers when the wind is in our sails. That is very well for you, but what about this one and that one whose business is gone to disaster, what about the hundreds of people in the hospitals, what about the children suffering for their fathers' guilt in their own bodies, what about love crucified? I say the world is not impressed by the religion of prosperity, but it is impressed and can't help being impressed by the religion of suffering. When it sees any good man bearing his cross by washing his face and lifting up his head, by the grace of God still bearing and still listening for God's comfort and going on trusting in the power of God, then the world looks twice.

(Please turn to page 334)

SOME EARLY LEADERS OF ISRAEL

International Sunday School Lessons

July 2, 1933

Joshua

Joshua 1. 1-9; 23. 1, 2, 14

Joshua had already been designated as Moses' successor. See Numbers 27. 18-23; Deuteronomy 31. 7, 8, 14, 23; 34. 9. Upon the expiration of the days of mourning for Moses he hears the call and command of God. The time for forward action has arrived. "Now, therefore, arise!"

The task ahead is to cross from the plains of Moab opposite Jericho into Canaan and conquer it. Make it plain that another Moses was not wanted, but a Joshua capable of facing the new era successfully! Moses had served his day as political and religious leader and organizer. A new type of leadership was now needed. This is often true when a big man dies. This opens doors of opportunity for new men. Joshua was a soldier and statesman, not a priest or prophet.

Thirty-eight years before Joshua had advocated the immediate invasion of Canaan in the face of known difficulties. Now that he is face to face again with the same proposal, how will he act?

Before the conquest, 1. 1-9. Joshua commanded by God.

Having given Joshua the terms of his task, with assurances of victory and of his own presence and help, Jehovah braces Joshua spiritually for the task. There is reiterated exhortation to be strong and brave and obedient, for prosperity and success would be conditioned upon use of his Bible and observance of God's revealed will. It is significant that Joshua was thus tied to the written word. He may not pick and choose, but must observe to do all the law. He must not deviate from it to the right or left. It is the only use of the word "success" in the King James version.

The book shows that Joshua did achieve notable success in the task.

This lesson clearly shows the coöperation and coordination of divine and human in the experience of Israel in that day.

(1) Note how Jehovah directs the destiny of Israel. The initiative and control are with him.

The secret of Joshua's prosperity and success is equally explicit. Moffatt's translation of verse 8 is: "This law-book you shall never cease to have on your lips. You must pore over it day and night, that you may be mindful to carry out all that is written in it." Joshua was not a free lance. He had his

written constitution, so to speak, and must keep within it as rigidly as President Roosevelt must keep within the Constitution of the United States. Not only must he study his constitution, but he must execute it, put it into effect. That is a timely thought!

(2) The incident marks the beginning of the fulfilment of God's promises to Abraham in Genesis 15. 16, 18-21. Note the word "give" in verses 2, 3, 6, 11, 13, 15.

But over against God's giving is the necessity of man's appropriation. Note "inherit," "possess," and kindred terms in verses 3, 6, 11, 15. The whole land was theirs by the gift of God, but they would only enjoy experimentally as much as they actually conquered. A principle which is true in all realms of life, especially in the Christian life! We must appropriate by faith before we enjoy any spiritual blessing.

The presence and power of God do not dispense with human qualities of faith, obedience, courage.

How many have derived encouragement from this passage when called to take up the work of a strong predecessor!

After the conquest, 23. 1, 2, 14. Joshua's later testimony.

Read chapters 23 and 24, especially if you do not read the whole book afresh, in order to put yourself in Joshua's shoes and to estimate his character. His record has been flawless. He has proved to be a successful military leader, a wise administrator, an honest man, a consistent saint: a man whose influence blessed the nation for a generation (24. 31).

And now as he feels his work is done he gives God all the credit for their successful occupation of the Land. He has no new Bible for the new age, but enforces the old message of loyalty to God with all the weight of his honorable life.

Golden Memory Text—Be strong and of a good courage, . . . for the Lord thy God is with thee whithersoever thou goest! Joshua 1. 9.

July 9, 1933

Caleb

Numbers 13, 14; Joshua 14. Lesson portion—Joshua 14. 6-14.

Throughout the Bible are to be found a number of minor characters who do not take up much space in the record, but whose lives personify great truths. Today we have a study of Caleb. Not

a great leader like Moses or Joshua, but faithful as a follower in the ranks of Israel.

He is now 85 years old, still vigorous in body, forward-looking and courageous in regard to possession of the Land. For Israel is now engaged upon the settlement of the inheritances of the tribes. Judah's case comes before Joshua, and Caleb comes forward with a lien on certain property that had been granted to him 45 years before. He recalls the story of the spies, and reminds his comrade Joshua ("me and thee," 6) of the promises of God and of Moses.

His life personifies faith in God's word, rewarded by the explicit fulfilment of every promise.

A man who wholly followed the Lord, 8, 9, 14.

This is the outstanding quality that distinguished Caleb: whole-hearted loyalty to the Lord. We see it now in his repeated references to the Lord: count the number of times his name is mentioned in the lesson.

"As the Lord said, spake," 6, 10, 12.

Caleb based his present claim upon the word of God. Five times he recalls the promises made 45 years before, relating to the gift of land, preservation of his life, victory over enemies.

His request, 12.

His choice of Hebron further reveals his character. He had seen the fertile valleys of Canaan, but his choice fell upon the hill country of Hebron, which at the time was held by Anakim, giants. He faces the difficulties in a spirit of humble dependence upon God: "If so be the Lord will be with me. . . ."

Locate Hebron on the map!

Faith in everyday life.

Caleb's whole career was built on God's promises, and now he claims his rights. Faith never forgets God's promises, but waits patiently until the time of fulfilment, then claims them.

But in Caleb's case at least faith must work for its reward. God's promise of Hebron must be officially endorsed by Joshua and fought for by Caleb before he can enjoy exclusive possession. Back in Numbers 13. 30 his word to the people had been, "We are well able." Now he says that with God's help "I shall be able." And he was able, Joshua 15. 13, 14.

Golden Memory Text—Blessed is the man that maketh the Lord his trust! Psalm 40. 4.

July 16, 1933

Deborah

Judges 4 and 5. Lesson portion—4. 4-15; 5. 1-3.

Following the settlement of the land and the death of Joshua came a period in the history of Israel when there was no outstanding leader over the whole people. The key to that period is in Judges 17. 6, "Everyman did that which was right in his own eyes."

The book of Judges covers that period briefly. History ran in cycles. The people would fall into idolatry, then under oppression by some nearby nation. When their servitude became too bitter they would cry to God for deliverance, and God would raise up a deliverer. The book records seven such cycles. There were 13 judges in all, of whom one was a woman, Deborah. These were not judges in our sense of the word, but leaders who in most cases drove back the foreign invader and restored peace and freedom. They were only local in their influence, and were without successors.

Women are fairly prominent in the early pages of Bible history, but Deborah is the first woman of record to hold political office among the Hebrews. It is only of recent years that women have taken high political office in the United States.

Chapter 4 opens with one of the several cycles in Judges of sin in the sight of God, oppression by foreign enemies by way of punishment, and repentance. In this case the oppression is localized in northern Palestine.

Prominent in the subjugated territory is this woman Deborah. She is called a prophetess, and the story told in chapters 4 and 5 reveals her as a spokesman for God. She is a wife, and refers to herself in 5. 7 as a mother in Israel. Further, she has acted as a judge in Israel. We have a picture, then, of a woman of unusual force and achievement.

This is the woman who is at length aroused in her anxiety over the servitude of her people. So she sends for Barak to be leader in a contemplated strike for freedom from the Canaanitish oppression. Barak says No—unless she will go with him. Deborah consents, and together they push through a campaign with the Lord's coöperation that ends in a miraculous victory and complete deliverance.

Chapter 5 is an ode by Deborah on the victory. It is regarded as the greatest ode of triumph in all literature, full of religious faith and fervor, though exhibiting some of the limitations of her time. The vigor and courage and poetic fire of the ode are taken as an index of Deborah's personality.

Barak is listed among the heroes of faith in Hebrews 11. May we not as-

sume that Deborah inspired him with her own heroic faith? For throughout the story she exalts the Lord for his direction and help.

General Allenby won his final victories over the Turks in 1918 in the same region where Barak fought Sisera.

Golden Memory Text—God is our refuge and strength, a very present help in trouble. Psalm 46. 1.

July 23, 1933

Isaiah Denounces Drunkenness and Other Sins

Isaiah 5. 8-12, 18-24

Isaiah 5 opens with the famous parable of the Vineyard, depicting God's providential care of the Chosen People throughout their history, in spite of which they brought forth wild grapes instead of good grapes,—social and political evils instead of justice and righteousness. The parable is followed by six Woes on various evil-doers, chiefly upon the ruling classes, because of these evils, this abuse of the vineyard. Read the whole chapter!

Isaiah prophesied in the reign of Uzziah and his successors, say 750-700 B.C., a time of great national prosperity. Prosperity often leads people to forget God. This chapter exposes some of the blatant sins of the time. These same sins afflict society today.

Read Moffatt's translation for a more modern wording of this chapter!

(1) *Woe to avaricious land-grabbers*, 8-10.

We must have land to live upon, just as we must have air to breathe and water to drink. Isaiah makes it more than an economic question: it is an issue in God's sight. Hence this woe upon those who drove out the people and selfishly monopolized the land. Jehovah of hosts threatened desolation and deterioration upon it.

Land monopoly was especially sinful under Mosaic law. It is always a social and political evil. We have come to regard such policies as unchristian as well as unsocial and uneconomic. No man should minister to his own pride or pleasure at the cost of others. Land-ownership must not become by its abuse a breeder of poverty and distress.

(2) *Woe to drunken revellers*, 11-17.

Drunkenness is another ancient evil. Here is an oldtime picture that can be matched today in any country that does not enjoy the blessing of prohibition.

Early morning drinking was and is especially disreputable.

Continued drinking, an all-day debauch, shows the grip the habit gets, the steady craving that reveals how far the victims of liquor have gone in dissipation.

BUT they overlooked God (12), they paid no regard to his purposes; hence the ills that fell upon them, ending in hell, all classes being involved since liquor is no respecter of persons. An other BUT (16) again relates the whole situation to God.

(3) *Woe to persistent sinners*, 18, 19.

Those who scoff at a time of retribution, who sneer at the warnings of the prophet and dare the judgment to come.

(4) *Woe to moral perverts*, 20.

Those who deliberately pervert moral distinctions by their sophistry.

(5) *Woe to the self-conceited*, 21.

(6) *Woe to dissolute and corrupt judges*, 22-24.

This 6th woe may be sarcastic as directed against those who are brave—to drink wine, and strong—at mixing drinks. Wine and mixed drink seem to have been liquors with a different kick in them.

Verse 23 implies that these offenders were judges who acquitted the guilty for a bribe and deprived the innocent of their rights. Liquor has always been a corrupter of justice.

Verse 24 begins the warning of judgment because of lawlessness, "because they have cast away the law of the Lord of hosts and despised the word of the Holy One of Israel."

Does God deal with individuals and nations on the same principles today? What does history teach?

Golden Memory Text—Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs 14. 34.

July 30, 1933

Gideon

Judges 6 to 8. Lesson portion—7. 4-7, 16-21

Gideon is one of the best known of these judges. His story is told in chapters 6 to 8. 32. (Read the whole section!) He was the 5th judge: a man of energy and initiative, whose faith won him a place in Hebrews 11. 32.

After seven years of oppression by Midian because of apostasy, Israel cried to God: who answered by calling Gideon to be deliverer. In due course Gideon prepares to give battle. He assembles an army of 32,000 men, only to be told by God that this number is too many, lest they should boast of their own strength. The fearful ones are challenged to go home, and 22,000 depart (7. 1-3).

These are often taken to symbolize cowards in religion. They are an element of weakness and danger. The army, the church, is stronger without them.

Sifting. Choice of the 300, 4-7.

But the Lord considered even 10,000 too many, and a second test was made at the brook. This reduced the fighting force to 300.

Diverse meanings have been given to the test at the water. Were those who scooped up the water to drink men alert and watchful, or were they too scared to kneel down and take a good drink? In other words, did God choose the better class of men, or the weaker?

Tests come to us in little things in everyday life,—in the home and school, in business and social life. We betray

our real selves by our actions and our words.

Victory over Midian, 16-21.

The strategy employed by Gideon was skilful. In ancient times most battles were won by stratagems.

The victory was won not by brute force, but by psychological effects. The Midianites were expecting defeat, to begin with (13, 14). They were deceived by the trumpets, as only leaders used to carry trumpets in time of battle, and they would suppose that each of the 300 was leader of a group of soldiers. They were surprised in the darkness, and con-

fused, and so driven into panic. The triumphant shout of the 300 further unnerved them.

A majority does not always win.

We have no justifications for asking signs today, but a believer ought to be able to see evidences of God's leading and favor while doing his will, and in answer to prayer.

God can lift a man out of any depth of doubt or timidity of faith, and make him a man of victorious faith and energy.

Golden Memory Text—The Lord is the strength of my life: of whom shall I be afraid? Psalm 27. 1.



CHRISTIAN ENDEAVOR TOPICS



Mrs. Ida Q. Moulton, Gorham, Maine

How Can We Make Our Nation More Christian?

Acts 3. 19-21. July 2, 1933

Said a bank president to his son, just starting out in life:

"My son, I desire to impress upon your mind, Honesty is the best policy." Then after a moment's silence he added:

"And by the way, I would urge you to read up on corporation law. It will amaze you to discover how many things you can do lawfully and still be accounted an honest man."

Abraham Lincoln's stand was this:

"Let every man, every lover of liberty, every well-wisher to posterity, swear never to violate in the least particular the laws of the country, and never to tolerate their violation in others."

Which would make our nation Christian quicker, the bank president's policy or Honest Abe's? See I Peter 2. 13-17.

* * *

A Detroit pastor recently said before a large company of people in New York City that the United States was the greatest pagan nation in the world.

"Sixty-three per cent of the people of this country profess no religious affiliation, according to statistics of the government.

"Under the leadership of the god of gold," he continued, "the conquest of the commercial world and the enslavement of man have been sought, while Christ finds himself ousted.

"Athens and Rome had been most in need of saving when they were at the height of their power and were living in luxury.

"There must be a replacement of the present regime of rationalism and intellectualism through morality and Jesus-Christ-ism.

"We must put him in the White House,—we must have Christ or chaos,—the holy name of God or a name at whose mention we tremble and whose name is legion."

* * *

Let us not forget that tucked away in the small towns of our nation there are wholesome, hard-working, clean-living, deep-thinking, God-fearing, patriotic men and women, who have been called the backbone of our national life.

And there are folk in darkened city rooms,
Meek souls, in whom bright lovingkindness blooms,
And there are folks on lonely toilsome farms,
Kind souls, who live and die without alarms:
In them the eternal gospel speaks again,
And angels sing, Peace and good will to men!

* * *

We have a neighbor on the North with whom we have squabbled, off and on, for 150 years. We are always at loggerheads over something or other with Canada.

We alone can dishonor ourselves or our country. One sure way of doing so is to insist upon the unlawful and unjust demand that we sit as judges in our own case, instead of agreeing to abide by the decision of a court or a tribunal.—Andrew Carnegie.

What Is Conscience? How Teach and Train It?

Romans 2. 11-16. July 9, 1933

Conscience is the soft whisper of God in man.—Young.

A good conscience is the best looking-glass of heaven.—Cudworth.

Conscience is reason employed about questions of right or wrong.—Whewell.

Conscience is the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections.—Webster's Dictionary.

But whatever it is, whisper of God, looking-glass of heaven, reason, or principle, it needs training, and there is but one way to train it: Do the will of God as you believe Christ would in your place!

* * *

A Cleveland fire-truck horse once escaped from his stable, and the men could not get near enough to capture him. One of the firemen tapped the alarm gong, and the horse came galloping back, alert and ready for duty.

Teach the conscience that its admonitions should receive as prompt a response from us, or we suffer a dire loss!

* * *

C—ontented and at peace will that man be whose conscience is pure;

O—ne replied to unjust accusations: "I will rest henceforward in peace in the house of my own conscience. If I do any good deeds it is no matter who knows them. If bad, knowing them myself, it is no matter from whom I hide them; they will be recorded before that judge from whose presence I cannot flee. If all the world applaud me, and he accuse me, their praise is in vain";

N—ature, which is another name for God, provides humanity with a sense of right and wrong;

S—ome persons follow the dictates of their conscience only in the same sense in which a coachman may be said to follow the horses he is driving.

C—ontradictions of the voice of the soul and voice of the body are sure to arise. Flee thou then to the Word;

I—n speaking of certain things which other boys are doing a lad said: "I can't do such things. If I do there's something inside me which talks to me at night";

E—vil consciences are like the raging sea, and can only be calmed by the sign of the cross of Christ;

N—o man is to be trusted in anything who has not a conscience in everything;

C—urious, isn't it? There is not on earth a more capricious, accommodating or abused thing than conscience;

E—ach man must be aware that it is not so much that a man has a conscience as that conscience has him.

Our Need of Friends

Philippians 4. 10-20. July 16, 1933

Jesus was called the friend of sinners. He saw through the outside appearances their need, their "golden chambers," where he "could dwell delightedly." If we are his true followers we too will see humanity's need, and like him do our best to alleviate the heartaches of the world. Are you doing it?

* * *

Four friendship keys that will unlock doors to humanity's need are—

Key of common interests. As iron sharpeneth iron, so a man sharpeneth the countenance of his friend, Proverbs 27. 17;

Key of appreciation.

I have so many friends! Each one fulfils
Just what God wills,
For he through them the best in me instils.

Key of understanding. Forgiving until seventy times seven, Matthew 18. 21, 22;

Key of love. Greater love hath no man than this, that a man lay down his life for his friends, John 15. 13.

* * *

Bertha Condé in her book, "The Business of Being A Friend," tells of two friends of hers.

The one lived on a farm, and seldom came into contact with many people at a time. But she made a friend of every one she did come into contact with.

The other, more wealthy and with more education, sits lonely in her house. Housekeeping, music, books, and a devoted husband have filled her life. Few people appealed to her, she said.

When the woman of wealth and leisure heard of the popularity of the country woman she said:

"I'd give all I possess to have just one-tenth of the influence she has."

Unselfishness makes friends everywhere.

* * *

I heard two piano numbers at a concert the other night.

The first player was accomplished. His technique was perfect. His fingers were wizards. He struck the keys with a wonderful touch. He made marvel-

ous harmony. But he played only with his fingers.

The other was quieter. She struck, no, coaxed a few leisurely, limpid notes that some way awoke memories of last spring. Then gradually streamlets began to ripple and sing. Larks rose on wing, and poured forth melody. The wind softly sighed among the pines, and crickets chirped, and children laughed. Oh, this one was not brilliant, accomplished, but she played with her soul.

These two players suggest the difference between perfunctory friendship and Christian friendship which meets human needs.

Problems of Friendship

I Corinthians 15. 33; 2 Timothy 4. 16.

July 23, 1933

Faithful are the wounds of a friend, Proverbs 27. 6. But don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. —Oliver Wendell Holmes.

* * *

Thwarting our friends' wishes when we believe they are wrong. A friendship that cannot bear thwarting as well as praise is only skin deep.

* * *

The problem of loyalty when your friend is under suspicion. Let us be what we are, and speak what we think, and in all things keep ourselves loyal to truth and the sacred professions of friendship!—H. W. Longfellow.

* * *

The prayer problem. Yes, pray for whom thou lovest! If uncounted wealth were thine, The treasures of the boundless deep, the riches of the mine, Thou couldst not to thy cherished friends a gift so dear impart As the earnest benediction of a deeply prayerful heart.

* * *

The problem of broken friendships. Broken friendships are like cracked china. The cracked cup may be mended so that it will be pretty strong, but it may drop apart at any time. Once one has disappointed his friends, confidence cannot easily be restored.

* * *

The problem of distinguishing between true and false friendship. On a street-corner stood two men. One held out his hand and said to passers-by:

"Please give a poor man a penny!"

The other had a bundle of tracts, and said to every one who passed:

"Please take one!"

That is just the difference between

true friendship and false. Selfish friendship always expects to get something. True friendship is always giving.

* * *

The problem of choice in friends. The Talmud's advice is, Ascend a step in choosing a friend! We do not always realize, however, that we should try ourselves to live up to the same standards that we want our friends to have.

* * *

An old sea-captain being asked what was the most interesting thing he'd ever seen in his travels said:

"Folks! I love folks."

Love for mankind everywhere is the solvent of the question of your fitness for friendships; and by the grace of God you can answer it affirmatively.

Friendship by its nature consists in loving rather than in being loved. In other words, friendship consists in being a friend, not in having a friend.—Hastings.

Friendship with Those of Other Races

Mark 7. 24-30. July 30, 1933

The kingdom of God needs the spiritual insight of the East Indian, the patience and genial wisdom of the Chinese, the courtesy, self-control and love of beauty of the Japanese, the sunny-hearted philosophy of the African, the imagination of the Latin-American, quite as much as the initiative and practical genius of the Anglo-Saxon.—M. E. Burton.

* * *

The student body of the San Diego, Cal., Senior High School has started a campaign to build up good will between students of the United States and those of South America. To every student body in South America a specially printed "Message of Good Will" was sent, addressed to "The Youth of Pan-America." It expressed a hope that a better understanding and a deep and abiding sentiment of friendliness might grow up between these twin continents.

* * *

Remarked an English woman on her first visit to America:

"I think it must be like heaven to be in the United States, because as the Bible says in heaven people of every tongue and every nation are gathered together."

What a wonderful place it is to exhibit the friendliness of our dear friend Jesus!

* * *

A United States senator, who was called a progressive in politics, is reported to have said at a gathering where international relationship was discussed:

"My interest in this brotherhood of man stuff stops where the ocean begins."

Hawaii, the cross-roads of the Pacific,

has been active for years promoting international friendliness toward the Orient through scholarships to Japanese boys in Hawaiian schools. Recently 38 Honolulu boy scouts sailed for Japan as ambassadors of good will from Amer-

ica. Some of these were of the 208 Japanese boys who had been awarded diplomas at the annual commencement of the high school.

By the way of contrast the senator suffers.

A boy who up to the age of seven had played happily with children of other races, at 16 absolutely refused to invite a foreigner to his birthday party. Just how and where was such an attitude developed?

SELECTED THOUGHTS FOR THE QUIET HOUR

SATURDAY, JULY 1ST. *Cause me to hear thy loving kindness in the morning, for in thee do I trust! Cause me to know the way wherein I should walk, for I lift up my soul unto thee! Psalm 143. 8.* Let me not look behind night's pause of peace,

Now it is day!
With courage and with joy let me go forth

Anew, I pray,
Resolved that I shall strive, as my strength is,

To do my part
Each hour with kindness and sincerity
And a high heart!

—Ethel Arnold Tilden.

SUNDAY, 2ND. *And he arose and rebuked the wind, and said unto the sea, Peace, be still! And the wind ceased, and there was a great calm. Mark 4. 39.*

The disciples, who were experienced fishermen, had done all they could to save their ship and themselves, but without avail. It was not until then that they called upon the Master for help. The world now finds itself in a somewhat similar situation. Financial storms, economic disorder and industrial disaster threaten on every side. Instead of turning to him, we have depended upon our own wisdom and strength. We have been slow to learn that material as well as spiritual things are subject to his power, and that the safety that we seek will be found when we place him in command of our lives.

MONDAY, 3RD. *The people had a mind to work. Nehemiah 4. 6.*

O thou whose love alike did plan
Labor and rest for good of man,
To thee we lift our hearts and pray
That thou wilt bless this working-day!
May our late rest-day's heaven-born calm
Linger and touch with soothing balm
Each earth-born fret, each anxious thought
Which crowding cares in us have wrought!
—Mattie Cloud Wood.

TUESDAY, 4TH. *Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word! Hear me, O Lord, hear me, that this people*

may know that thou art the Lord God! 1 Kings 18. 36, 37.

The man who stands with God and for God, no matter if forsaken by all other men, that is the man who holds the key that brings down both fire and flood from heaven.

WEDNESDAY, 5TH. *Lord, I believe! Help thou mine unbelief! Mark 9. 24.*

A feeble faith in an almighty Christ will become the great faith that can move mountains.—Andrew Murray.

THURSDAY, 6TH. *God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4. 6.*

The same sunlight which, falling upon an opaque substance, brightens only the outer surface, leaving darkness within, may, falling upon what is thoroughly transparent, meeting with no obstruction, penetrate and irradiate its innermost depths. To have a mind and heart open to conviction, ready to see the truth and then to follow it, is rare but indispensable to a true and full acceptance of the truth.—John DeWitt.

FRIDAY, 7TH. *God is the judge. He putteth down one and setteth up another. Psalm 75. 7.*

Wickedness never goes unpunished, and righteousness is never unrewarded. God can afford to wait, but his delays should not lead saints to despond or sinners to presume, for when the hour comes judgment will fall.

SATURDAY, 8TH. *Then Jesus answered and said unto her, O woman, great is thy faith! Be it unto thee even as thou wilt! And her daughter was made whole from that very hour. Matthew 15. 28.*

In his love he cannot give us a lesser blessing when he longs to give us the greater. Do not be content with believing in God's ways of action: insist on believing in God! And faith in him never fails to bring his benediction.—Floyd W. Tompkins.

SUNDAY, 9TH. *Jesus answered and said, I thank thee, O Father! Matthew 11. 25.*

It was the habit and life of Jesus to talk with God. May we likewise have silent fellowship with the Father, so that often we may answer him, and though the world wotteth not to whom we speak, may we be responding to that secret voice unheard of any other ear, which our own ear, opened by the Spirit of God, recognizes with joy!—C. H. Spurgeon.

MONDAY, 10TH. *And the Lord called Moses up to the top of the mount; and Moses went up. Exodus 19. 20.*

Every genuine believer in God has his interview with God in the mountain, his periods of solitude, his seasons of withdrawal from strife and noise and unholy revelry; and coming back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a more complete obedience and more radiant cheerfulness.—Joseph Parker.

TUESDAY, 11TH. *Teach me, and I will hold my tongue! Job 6. 24.*

Be teachable: that is, open to moral conviction! Docility is one of the highest attainments. A thoroughly teachable spirit is closely akin to moral honesty. It is possible by prejudice to fortify the whole nature against truth; so to hinder it that it has no real opportunity of influencing character.

WEDNESDAY, 12TH. *I have glorified thee on the earth, I have finished the work which thou gavest me to do! John 17. 4.*

A completed task—that is one of the many crowns he wears! May we as laborers together with him so live that when at last we stand in his presence we also shall be able to say that we have finished the work he has given us to do!

THURSDAY, 13TH. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

God help me find the lonely ones
Among the throng today,
And let me say the word to take
The loneliness away:

So many walk with aching hearts
Along the old highway!

FRIDAY, 14TH. *Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord,*

my strength and my redeemer! Psalm 19. 14.

Thomas H. Skinner used to say to his student young men:

"If you would have your tongues used by the Spirit of God in preaching the gospel, keep them clean!"

SATURDAY, 15th. *In Isaac shall thy seed be called. Genesis 21. 12.*

"In Isaac shall thy seed be called"—there was a promise. "Offer Isaac for a burnt-offering"—there was a command. How did Abraham reconcile them? He did not. He could not. He simply obeyed the command, and God fulfilled the promise. The reconciliation was complete.—Hector Hall.

SUNDAY, 16th. *His lord said unto him, Well done, thou good and faithful servant! Matthew 25. 21.*

Are we fit for the crown before we have overcome? or for the prize before we have run the race? or to receive our penny before we have wrought in the vineyard? or to be rulers of ten cities before we have improved our ten talents? or to enter into the joy of our Lord before we have well done as good and faithful servants?—Richard Baxter.

MONDAY, 17th. *My voice shalt thou bear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

The voice of the world is prayer, and our morning worship should be in tune with its ordered hymn of praise. But in joy we should recall our weakness and ask his presence who is strength and redemption, so that joy may be married to watchfulness by humility. Such a prayer is the guard of life.—Stopford A. Brooke.

TUESDAY, 18th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world! Galatians 6. 14.*

The man who sees that cross most clearly should proclaim its existence to others; and he who has most deeply felt its power should most loudly proclaim its excellence.—Joseph Parker.

WEDNESDAY, 19th. *Now we see through a glass, darkly, but then face to face. Now I know in part, but then shall I know even as also I am known. 1 Corinthians 13. 12.*

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the weaver's skilful hand
As the threads of gold and silver
In the pattern he has planned.

THURSDAY, 20th. *Surely goodness and mercy shall follow me all the days of my life. Psalm 23. 6.*

O that we might live in that faith!

Then there would never be a dull tone in our voices again. The Lord write this truth upon our hearts, make it the faith of our life, and there shall be no more death in all our being.—Joseph Parker.

FRIDAY, 21st. *He will be our guide, even unto death! Psalm 48. 14.*

Obedience for to-day, faith for to-morrow, and let the Guide supply that knowledge which we lack!—Isaac Ogden Rankin.

SATURDAY, 22nd. *I have taught thee in the way of wisdom. I have led thee in right paths. Proverbs 4. 11.*

Many times what we fancied was hurtful has been of the greatest service. What we flinched from has made us happier. What we dreaded has come and gone and left a blessing behind it. He must be shortsighted indeed who cannot see in his own life many instances of his having been led by paths that he did not know.—Frederick Temple.

SUNDAY, 23rd. *To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. 1 Peter 1. 4.*

When God hath assured to a Christian the inheritance of heaven he joyfully pilgrims it through this world. If wealth and worship salute him by the way he refuseth not their company; but they shall not stray him out of his path, nor transport his affections, for his heart is where his hope is, his love is where his Lord is, even with Jesus his Redeemer, at the right hand of God.—Thomas Adams.

MONDAY, 24th. *And I heard, but I understood not. Then I said, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Daniel 12. 8, 9.*

"Go thy way!" That means go on working and striving, holding up the banner of righteousness, telling the story of Christ's redemption, the delay of his second coming causing our reverence for his wisdom and our love for his mercy to grow deeper because we know he has overcome the world. The years are flying, but with him they are as a day, and he bids us prove our loyalty by service.—Floyd W. Tomkins.

TUESDAY, 25th. *Whoso hearkeneth unto me . . . shall be quiet from fear of evil. Proverbs 1. 33.*

The secret of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken, and our hearts shall be "fixed, trusting in the Lord."—Alexander Maclaren.

WEDNESDAY, 26th. *Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5. 5.*

This is the secret of daily, hourly vic-

tory over the world and all its secret, subtle temptation. But it needs a heart and a life entirely possessed by the faith of Jesus Christ to maintain the victor's attitude at all times. Oh, my brother, take time to ask whether you do with your whole heart believe in the victory that faith gives over the world! Put your trust in the mighty power of God, in the abiding presence of Jesus, as the only pledge of certain and continual victory!—Andrew Murray.

THURSDAY, 27th. *Commune with your own heart . . . and be still! Psalm 4. 4.*

Some people do not withdraw from the crowd long enough to become well acquainted with themselves. One is honest with himself when walking alone beside the still waters of sober judgment.—Frank M. Bristol.

FRIDAY, 28th. *They looked unto him and were radiant. Psalm 34, 5, R. V.*

The face that is lifted often toward the Lord should indeed grow bright with a gladness earth cannot cloud, and carry in all its daily comings and goings some reflection of the light of heaven.—J. R. Miller.

SATURDAY, 29th. *Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity! 1 Timothy 4. 12.*

Character may be settled with God, who alone knows character, but example must be shaped with reference to men. The world is justified in expecting a difference between sinners and saints. We are, therefore, to put off the old man, and put on the new man, which after God is created in righteousness and true holiness.

SUNDAY, 30th. *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awak-est, it shall talk with thee. For the commandment is a lamp; and the law is light. Proverbs 6. 22, 23.*

A single Bible verse has often proved a lamp to light a tempted soul through a dark crisis into safety and peace again. How many such guiding lamps have we in our memories? We would be wise to learn as many of the promises of God as we can, for we know not when we may need them, and how sorely.

MONDAY, 31st. *The God of all grace, who called you unto his eternal glory in Christ, shall himself perfect, stablish, strengthen you, after ye have suffered a little while! 1 Peter 5. 10.*

The first thought of every day ought to be the humble placing of ourselves in his hands to confess our absolute helplessness, and to yield ourselves in childlike surrender to receive from him the fulfilment of such promises as this. By thy grace may this henceforth be the spirit in which I awake every morning to go out to my work!

BIBLE NOTES FOR DAILY DEVOTIONS

Ex-President W. Douglas MacKenzie, D.D., *Hartford, Conn.*

Saturday, 1st. John 8. 30-34.

1. John seems to draw a distinction in these verses between those who "believe in" Jesus and those who "believe" him. The contrast is deliberately drawn when it is said (30) that "many" believed in or on him and (31) that he addressed his words of warning to "the Jews" who simply believed him. The latter group seems to comprise the responsible leaders who are prepared to give him a certain amount of respect and appreciate those elements of his teaching which fall in with their prejudices and preferences.

2. This difference in degrees or kinds of belief leads him to utter one of the most famous of all his sayings. He leads up to it by asserting that a real disciple of his is the man who lives in his teaching. It is this habitual attitude toward himself as the guide to truth which will open up to a man's mind the reality of his teaching. An inner relation must be set up between the individual and the moral universe, and that can only be done by casting oneself wholly upon the moral authority of Jesus. When that is done a man will suddenly find himself set free.

3. At that word the leaders are roused to impatient and indignant remonstrance. So angry are they that they forget history: "We have never been slaves to anybody." They forget Egypt and Babylon and Rome. They are unaware that there is another and a darker slavery than that of outward subjection to an earthly master. To sin is to be a slave. He only is free who sees and loves, who thinks and does, that which is righteous altogether.

O thou who art the way and the truth and the life, grant us such love of thy goodness that our own souls shall be set free! Amen.

Sunday, 2nd. John 8. 35-40.

1. In these and the following verses it would seem that Jesus is deliberately exposing the spiritual blindness of these argumentative authorities by a kind of play upon the words slave and son and father. By their sins they have made themselves slaves in the very house (of Israel) where they ought to be living as sons and freemen. But a slave can be disowned and cast out at any time by the father or by the son, who is heir of the father's rights. On the other hand, the son of the household, having his permanent rights there (35), shares with his father the power to grant free-

dom to the slaves. This is all puzzling to these men, who confuse their physical descent from Abraham with their personal and individual place in the spiritual household of God.

2. So in verse 37 Jesus passes on to point out that although they are Abraham's seed they are throwing away the values of that great inheritance by their attitude toward him and his teaching. They ought to recognize in him the one who is truly the Son of God (36) by the very truth which he has been declaring to them. But as a matter of fact, that truth does not actually grip their inmost souls. They go on acting as if they had another parentage, which proves that they do not of their own will belong to the family of God.

3. This of course arouses hot indignation. Does Jesus mean that they are not descended from Abraham (39)? What nonsense is he speaking? Their protest is met with the severity of truth. Sons of Abraham should have the spirit of Abraham. They should recognize a message which comes from the God of Abraham, and should yield their loyal obedience to it. But they have refused to receive it, and are even eager to kill the messenger of God.

We pray, O Lord Christ, that thy truth may not only be read but understood; and not only understood but loved; and not only loved but obeyed by us, that we may be numbered among the free sons of God! Amen.

Monday, 3rd. John 8. 41-44.

1. At last these blind men begin to get a glimpse of the meaning of Jesus. His pedagogic method is taking them deeper than they would have gone if he had begun with a dogmatic clarity to say, "Ye are not spiritual heirs of Abraham." They maintain that they are true sons of Abraham spiritually as well as physically. They are not "born of fornication"; that is to say, they are not idolaters, but have remained true to the worship of the God of Abraham. Thus they begin to see that Jesus is attacking their religious, not their racial,

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

standing before God, and they promptly take refuge in the claim that they have kept their place as true worshipers. They even use the language of Jesus and insist that they have a right to call God their Father.

2. But in making this claim they only hand themselves over to the stern indictment which comes forthwith from the mouth of Jesus. He utters it in the full consciousness that as Son of God he fully represents the mind and will of the Eternal. There is in their inner selves a barrier against the truth, so that his teaching awakens not the response of love for him as the herald of their Father, but rather a hatred so intense that they desire nothing more passionately than to get rid of the word of God.

3. Does not this indicate another parentage? If murder is in their hearts because God's truth is set before their eyes, does not that show a kinship with the fountain of evil, the personality that lives in falsehood and hate instead of truth and love? That is the situation with which they are confronted by this undaunted figure, so daring, so calm, so regal in his love and so divine in his claim.

Heavenly Father, open all our hearts to the truth which thou hast embodied and the love thou hast spoken in Jesus Christ our Lord for the salvation of all men! In his name. Amen.

Tuesday, 4th. John 8. 45-50.

1. It is a strange and even a terrible thing to say that a man refuses to believe one who speaks the truth just because it is the truth he is speaking. If he were bearing witness to some outside fact like a man of science, that accusation could not be made. Only an idiot would disbelieve a fact because it was proved to be a fact. But the kind of fact or truth which falls from the lips of Jesus is not capable of that kind of proof. It is truth which a man can deny because he hates it. It is a way of life from which he can revolt, and so become the enemy of the one who urges its divine authority upon him.

2. It is because these men are not children of God that they are hostile to Jesus. "The man who is not 'of God' is not in spiritual affinity with divine things, and does not catch the sound of the divine voice." This return to the question of their kinship with God is so bitterly resented that they turn upon him with a supreme insult and accuse him of being out of his mind, even pos-

essed with a devil. Of course if his claims were not true he was both wicked and mad, considering what those claims were. But if they were true, then he has a right to accuse them of disloyalty to God.

3. Calmly does the great mind of Jesus confront the implication of their attack. He defies them to prove him guilty of sin. Their accusations are based on his claim to speak for the Father, and he knows that his position there is impregnable. His whole self is given over to the honoring of that Father, and he leaves to him the proof that they are wrong and Jesus is right (50). No words could more clearly shine from a sinless conscience.

Almighty God our heavenly Father, grant us that spirit of sonship in which we shall see the truth as it is in Jesus! In his name. Amen.

Wednesday, 5th. John 8. 51-55.

1. The debate has been leading up to a climax which is reached in this great utterance: "If a man keep my word, he shall never see death." We must note that "the promise here given is not, of course, one of exemption from the death of the body, which is not in question. But the man who keeps the word of Christ has eternal life already." Already John has recorded the saying also introduced with the solemn and impressive "Verily, verily": "He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (5. 24). Eternal life begins now in this world. For a man who enters into that experienced relationship with God the Father, the judgment is already a past event.

2. We cannot wonder that John represents his hearers as being most indignant with Jesus. That was because they were blind to the truth of all that he had already said to them. But this is the maddest thing he had said yet! Of course they twist his words into "he will never taste of death," as if he had referred to physical death. Such a claim he had not made, and it would have been ridiculous and mad indeed to do so. They are themselves dead to the real situation, viz., that they are deliberately refusing to consider and appreciate the offer of eternal life which is being conveyed to them by Jesus.

3. These blundering men feel it impossible that such a man as Jesus from Galilee should have more power than Abraham. Long ago the great patriarch had died, great as he was and giver of great things to his descendants. How could Jesus give an eternal life unless he was really greater than Abraham,—which they assumed to be impossible? But Jesus lifts their minds once more

to the Father and his own relation to that Father. In ignoring Jesus they prove that they do not know God, whom they call their God. But Jesus says, "I know him."

O Lord Christ, bring us into that knowledge of God which is the supreme good! Amen.

Thursday, 6th. John 8. 56-59.

1. Jesus has just told these sons of Abraham that he actually knows God, whom they only profess to know. He can prove it by the life of perfect obedience which he is living among them. If he were to deny that he knows God he would be as false as those who say they know God and prove by their lives that they are liars. This is a claim which John makes explicit, but which is implicit in the whole story of Jesus in all the Gospels. There is nothing more sure in all the history of human nature than this, that Jesus knew God. We cannot read these words of his, these pictures of his personality, these wonders of wisdom and power and love, without feeling ourselves in the presence of God. When philosophers try to prove that it is impossible to know God they are disproved by the one fact that Jesus knew him.

2. But Jesus moves on to take their claim to be children of Abraham and use it in an astounding way.

"Your father Abraham," he says, "longed to see my day; and he has seen it, and is glad."

Once more this extraordinary person seems mad.

"Why, you are not yet an old man, and you say that Abraham has seen you?"

"They mean that now they are listening to sheer, unmistakable nonsense. But they are unprepared for the answer, which seems to pass beyond nonsense into black blasphemy:

"Before Abraham even existed I am."

Thus does John set forth the consciousness of Jesus as one who is above time, who partakes of eternity itself, and has the right to echo the words of God to Moses, "I am that I am."

3. For such words only death could be a meet reward. So they lift stones lying there in the unfinished Temple precincts to beat him to death. If he forgets reverence they will ignore legal procedure. For sacrilege instant execution is their only resource. In the confusion Jesus disappeared and left them to their futile rage.

We bumble ourselves before the majesty of thy will, O Lord, and put ourselves in the hands of thy glorious love! Amen.

Friday, 7th. John 9. 1-7.

1. As usual, this miracle of Jesus is used as a "sign" in John's sense of that

term. It is more than a mere display of power which might overawe without instructing the mind of the beholder. For one thing we must remember that the healing of the blind man was not wrought before a gaping crowd or under the critical eye of the authorities. It occurred at some time when Jesus was walking the city streets with his immediate circle of disciples. It was they who called his attention to this pitiable case with a typical question as to the source of human misfortune (cf. Luke 13. 1-5). They took for granted that where there is suffering there must be sin. But in a case like this of a congenital disease they wondered where and by whom the sin could have been committed.

2. When Jesus replies that this calamity was sent "that the works of God" should be revealed, we must not take a narrow view of his reply. It is true that in such a miracle the glory of God and the glory of Jesus are shining forth, but it is no mean and selfish purpose that prompts him to this act. John sees glory in all that Jesus said and did, and above all in what he suffered. Glory is shining here where he gives sight to a man who had never seen the sunlight as truly as when he wept at the death of Lazarus, as truly as when the good shepherd gave his own life for the sheep.

3. Light does not wait to be petitioned to shine. It just shines. So Jesus does not here wait to be asked by the blind man, who could not possibly even desire at that moment to be healed. Such a hope had perhaps never stirred in his breast. Jesus therefore rouses hope by putting clay made with saliva on the blind eyes and commanding him to exercise faith by going away to wash off the clay. Thus his glory and the glory of God are displayed in one act of power and pity divine.

O thou who art the light of life, open our eyes and the eyes of all men, to behold thy love and enter into thy joy! Amen.

Saturday, 8th. John 9. 8-14.

1. This is a most vivid account of what happened when the man restored was suddenly found at home and walking about like other folk. It may easily be traceable to the man himself if we assume that he later mingled freely among the disciples of Jesus and told his great story. He recalled the astonishment, amounting perhaps to terror, which seized his parents and neighbors. He probably had a new expression on his face, an upright body, and a free movement which made some people think he was not the man whom they had seen, gloomy and bent and of vacant stare. They had to ask the man himself, and he said:

"Yes, I am that very man!"

2. Curiosity, both natural and intelligent, prompted the next question: Who did it, and how was it done? When he answered by a brief statement of the facts the people at once saw that there had been a serious, though technical breach of the sabbath law. These acts of Jesus were specifically forbidden on that day. If, then, the whole matter was to be thoroughly investigated a report must be made to those in authority. They therefore took him, no doubt excited but afraid, before the Pharisees, that is, the section of the rulers who were of that religious persuasion.

All this is fascinatingly human. It makes us realize how deeply the spirit and policies of Jesus struck across all the prevalent customs and prejudices of the people among whom he must find his followers.

3. Are we prepared to face the fact that among us also, when and where the power of Jesus is evident over the lives and characters of men, there is sure to be opposition and confusion? Is the church at peace in America because the mass of people like it and admire it? Or is there peace because there is no war against sin and unbelief? Is it still the case that where moral and spiritual miracles occur there is always aroused an intense hostility?

We beseech thee, O Spirit of Jesus, to enable thy followers today to hate and pursue all forms of evil at all costs! Amen.

Sunday, 9th. John 9. 15-23.

1. The healed man was now brought before the authorities for examination as to the breach of the sabbath which seemed to have occurred. Therefore the Pharisees, accepting the testimony of the neighbors that the man had been born blind and had been healed, are intent on only one matter, namely, the actual means employed by Jesus. Had he or had he not broken the sabbath in the manner of carrying out this miracle of healing? How was it done?

2. The man reiterates his story. That Jesus put clay upon his eyes (15) implied that he had deliberately made the clay, which was a distinct piece of labor and therefore forbidden on the day of absolute rest. But the Pharisees suddenly find that they are not unanimous among themselves on this subject. We can well imagine that if men like Nicodemus, or Joseph of Arimathea, or even the rich young ruler, were present they would see that the important thing was the healing of a blind man and not this miserable accusation of so minute a breach of the law. They probably agree with the man himself who boldly said of Jesus, "He is a prophet" (17). In desperation the elements hostile to Jesus

went back to the parents for evidence.

3. But the parents were alarmed as to their own standing. These Pharisees had power to discipline them, forbidding them, for example, to enter a synagogue for a certain period of time. That would be a severe social and religious penalty. So they refuse to give any evidence about the act of healing. "He is of age. Ask him!"

Let us pray that moral courage may be more widespread, that fear may not control the judgment of men!

Monday, 10th. John 9. 24-34.

1. As they could get no help from the parents, these merciless rulers summoned the healed man once more to appear before them. Can we imagine the dismay and misery felt by this man in the days when his heart ought to have had only joy and triumph and congratulations from everybody? Here he is being dragged back and forth by the powers that be, and his happiness is being made the occasion of a fierce attack upon the one who had blessed him with the gift of sight. The whole situation is wretched in the extreme. We cannot wonder, therefore, that the victim of official cruelty at last rebels and answers with defiance. He is impatient (27) at being asked to repeat the story of his healing over again to men who know it already.

2. As the story goes, this hero of the plot (as it were), though he had been a poor beggar and had only learned his religion and gained his moral insight from the conversations of his parents and others, suddenly displays an astonishing spiritual insight and moral vigor. When the authorities disparage Jesus he indignantly remonstrates with them. Who but a good man could have done what Jesus did (30-32)? He must be from God himself, a prophet representing Jehovah's power and mercy (33). They are speaking what they must know to be untrue when they speak of Jesus as if he were not under the power of God.

3. Among the striking words attributed to this untutored man who has received from Jesus the double gift of physical and spiritual sight, are those of verse 25: "One thing I know, that whereas I was blind now I see." That is the indisputable witness of countless souls of men from that day to this. Christ does give sight to the "inly blind." No assaults of unbelief can overthrow the certainty which is possessed by true believers that they do know God and have in them the power of the Spirit of Christ.

Heavenly Father, fount of kindness, grant us such insight into thy truth that we shall live in its assurance and its power! In Christ's name. Amen.

Tuesday, 11th. John 9. 35-38.

1. These are most moving verses. The picture which they give of the Master's spirit has gone to the hearts of all who read of his further dealings with this object of his interest and deep sympathy. We must not weaken the word "finding him" into "meeting him," as Moffatt does. The Greek word certainly suggests not an accidental or even a providential meeting, but an effort on the part of Jesus to seek him out for a personal interview. The man who has been cast out is the very man whom the good shepherd would seek till he find him. When they come face to face we must remember that until that moment the man had never seen Jesus. He had felt his fingers on his eyelids. He had heard that commanding, kindly voice sending him to wash in Siloam. Since then they had not met.

2. But now, probably after some words of greeting, Jesus asks him the startling question, "You believe in the Son of man, don't you?" We must suppose the man to have heard people talking about the Son of man whom Jehovah would send to establish the kingdom of God on earth. But he has no idea what Jesus really means. Quite naturally he puts himself under the authority of one whom he knew to be a prophet. "Tell me, and I will believe in him!"

3. We cannot wonder that when Jesus said, "Thou hast seen him, he is talking with thee even now," the soul of that man was overwhelmed. Another world was opened to his gaze. He saw the sunshine that fell into his heart from the love and power of Jesus. Humbly he bowed before him in sincere worship, saying, "I believe, Lord!" The word for "Sir" has now a deeper meaning, so it comes last in the sentence. He does not say, "Yes, Sir, I believe," but "I believe—Lord."

Thou art the king of glory, O Christ! Thou art the everlasting Son of the Father! Thou didst open the kingdom of heaven to all believers!

Wednesday, 12th. John 9. 39-41.

1. These verses form the final estimate of the events and interviews of this chapter. When this conversation took place we are not told. Manifestly it should not be too closely bound up with the crowning interview of Jesus with the healed man. When he finds himself once more with the Pharisee leaders it is he who speaks the first word, and a stern word it is, which none of us dare to leave unaddressed to ourselves. It concerns the moral and spiritual result of his appearing in our world, and it is therefore based upon the consciousness of Jesus as the Son of God,

who was not a son of the race in the same sense in which other men are sons of men. That he has come into the world is the fact which this Gospel sets before us in the opening verses, especially in the assertion (1.14) that "the word became flesh and dwelt among us."

2. Jesus here says that one inevitable result of his being in the world will be a judgment, a discrimination of men into those who have their eyes opened and those who grow blind as they come into contact with him. "Jesus does not say here that he came to execute judgment, but in order that by his coming men might be tested and so judgment reached at last. The supreme test, as always, is faith in him."

3. The Pharisees by their indignant question (40) seem to have expected him to say that they were indeed blind. But his answer is more terrible than that, "as overwhelming as it was unforeseen." They as heirs of the covenant claimed to have a light which the rest of the world did not have. But here they were making themselves blind by refusing to see the light of the truth and love of God in his words and his acts. So, "your sin abides."

Lord, keep us from failing, through our moral failures, to behold the truth! Amen.

Thursday, 13th. John 10. 19-25.

1. It is generally agreed nowadays that at the close of the 9th chapter we should read the passage consisting of 10. 19-29, an arrangement which makes the argument proceed in a more consistent manner. For example, it was the severe words of Jesus as reported in the last verses of chapter 9 that gave rise to this sharp division among the Jewish leaders. (Compare 9. 16.) Some of them broke out in indignation, asserting that he was merely raving and was evidently possessed by a demon. Others who kept their heads retorted by saying that no man possessed by an evil spirit could utter such sayings as these which they had heard from Jesus. Besides, who ever heard of a demon healing a blind man!

2. From that angry dispute we are carried suddenly to a scene in one of the cloisters of the Temple. It was winter time, and natural therefore that Jesus should engage in his work of teaching under shelter. Says one scholar:

"This vivid touch suggests that the writer is thoroughly familiar with the place and the conditions under which instruction was given there. At the time when the Fourth Gospel was written the Temple had been for some years in ruins; but the note of time and circumstance is easily explicable if we have here the reminiscence of an eye-witness of the scene."

3. The interest in the personality of Jesus was spreading. The question "Who is he?" was suddenly changed into, "Who art thou?" In face of his works and his words their suspense was becoming intolerable. They did not know what would happen next. They only saw that some great one was there and feared what he would do to upset their whole system of life. Jesus simply pointed to what he did. His works bore upon them the seal of God. If they considered the facts they would not need any announcement that he was the Son of God.

O Lord, amid all the divisions and fierce debates of our day we pray that thou wouldst open by the Spirit the minds and hearts of men that they may all see the Father revealed in his Son! Amen.

Friday, 14th. John 10. 26-29.

1. With these verses Jesus is represented by John as claiming an authority and power which must have astounded those Jewish authorities. They were of course familiar with passages in their scriptures like Psalm 23 and Ezekiel 34. 12-16, where Jehovah is described as the shepherd of his people Israel. For a pastoral people that was an image which was both familiar and beautiful. It gave them assurance of being sheltered and guided and guarded amid the welter of national and international dangers to see in their God one who was a shepherd to his flock. It was therefore an astounding thing, I say, for those Jewish rulers to hear Jesus calmly speak of himself as a shepherd. And he even says that they are rejecting him because they do not belong to his flock!

2. He goes on with this amazing image in language which was more daring than any he had ever used. In substance he was meeting their question, "Tell us plainly who thou art," with the answer, "I am the shepherd of Israel, but you do not belong to my flock." If he had answered their question "Art thou the Messiah?" with either "Yes" or "No" he would have created a misunderstanding. If he said "Yes" they would at once accuse him of seeking to be a political king. If he said "No" he would be denying that he was a king in any sense. So for "Messiah" he substituted the word "shepherd."

3. This "shepherd" image is one which he often used, even according to the other Gospels. He looked pityingly on the crowds as "sheep without a shepherd" (Matthew 9. 36). He spoke of his disciples as his "little flock" (Luke 12. 32). He was like a shepherd hunting up a lost sheep (Luke 15. 4, cf. Mark 14. 27). Thus did Jesus manifest his divine consciousness, even linking himself with God the Father in the as-

surance that his sheep are safe for evermore (28, 29). No wonder is it that his church always thinks of him as the great shepherd of the sheep (Hebrews 13. 20), and that one of the most beautiful pictures of Jesus is that of a shepherd with a lamb in his arms.

Shepherd divine, teach all men everywhere to recognize in thy voice the call of their Father God to come unto him in coming unto thee! Amen.

Saturday, 15th. John 10. 1-6.

1. In verse 28, taking the restored order, Jesus has described the safety of his flock by saying that no one can snatch them from his own hand, and he adds in the next verse that their safety is even further secured by the watch-care of his Father, the almighty One. It is with those words echoing in our minds that we read the passage before us. It is a beautiful allegory, in which, without any formal interpretation but in view of the preceding verses, we are able at each new sentence to see what was intended to be its application.

2. We see the sheepfold, the walled enclosure near the owner's house with only one door which is ever carefully closed and guarded when the flock are folded for the night. In the morning each shepherd calls his own sheep, and they follow him in any direction he may take, separating themselves from the other flocks at the sound of his voice. So does Jesus imply that his own true followers answer to his call. They know the complete difference between him and all other teachers and leaders of the spiritual life. They recognize him as the true shepherd and overseer of their souls, and hence they will follow him wherever he leads them.

3. In our day, with its many competing voices, this allegory is of peculiar suggestiveness. We have all kinds of claimants to religious authority, all kinds of interpretations of life: some of them plausible, containing faint echoes of the truth, others of them manifestly the expression of unbelief and despair. Some are heard in the mere allurements of a varied provision of pleasures and delights. Others are uttered by pretenders to a wisdom and inspiration higher than that of Jesus. It is a time for us all to become so acquainted with the authentic voice of Jesus that him only shall we follow.

O thou who art our Lord and Saviour, guide us through all the entanglements of modern life and thought, keeping us true to thyself, our only strength and hope! Amen.

Sunday, 16th. John 10. 7-10.

1. One of the great differences between the Fourth Gospel and the other

three is to be found in the fact that in the former our Lord is represented as using certain explicit titles to express his relationship to men and the kind of work he can do for them. Thus he calls himself in John the light of the world, the shepherd, the way, the truth, the life, the resurrection, the Son of God, the Son of man, the Lord of his disciples. According to the other Gospels he only called himself explicitly the Son of man and by implication the Son of God, Wisdom, Saviour and Lord. In this passage he speaks of himself as the door of the sheepfold into which the sheep are being gathered. By that one door they go in for safety at night and are led out in the morning to the green pastures and still waters.

2. Jesus is the door, and there is only one door. Hence, "all that came before me are thieves and robbers." Dr. Bernard says: "This, nakedly stated, is a harsh saying." But there can be little doubt that his first hearers are supposed to have understood his meaning. He did not refer to the Old Testament prophets. Nor were pagan religions in his mind. There at Jerusalem and in the Temple precincts he could only be supposed to refer to the false Messiahs who had appeared from time to time and had tried to carry the people of God away to ungodly forms of action.

3. Those who enter the kingdom of God through him will receive the supreme gift of life, and that an overflowing life. These other false leaders only did harm to those whom they captured. Their effect was destruction. By this "abundant life" we must not understand a vague emotional experience, as so many do. This life is the control of a man's moral nature. It implies definite faith in the power and love of the Father. It urges men to active service of the purpose of God.

Grant, O God, that all men may see in Jesus Christ thy Son the one royal, ever open gateway into thy fellowship, and that in thy fellowship they may have the supreme power of thy Spirit, which is the abundant life! Amen.

Monday, 17th. John 10. 11-15.

1. This is undoubtedly one of the great passages on which countless souls feed their faith, hope and love amid the dangers and sorrows of life. Let us note some of the main features of the good shepherd!

First of all we must emphasize the use of the words "good shepherd." There are shepherds who are bad, men who work only for pay and do not cultivate a personal interest in the individual members of their flock. Not all hirelings are faithless of course, but they, taking human nature as it is, are

more apt to be selfish and careless than one who owns the sheep. Especially if there is danger to themselves are they apt to prove cowardly and to desert their charges, seeking safety in flight (cf. Ezekiel 34. 5).

2. Our Lord lays much emphasis on the care of the good shepherd for each one of his sheep. The moving words of verse 14 go to our hearts as we realize that they describe his attitude, his feeling, his actions toward each of us. He knows each one more fully than we know ourselves; and his knowledge arises from deliberate consideration of all the problems of our separate lives. Jesus Christ does not deal with us in the mass. He is concerned with the individual case for its cleansing, healing, strengthening, perfecting.

3. This knowledge of us is matched or realized in our knowledge of him. We are not mere sheep. We are rational, moral agents, whose life can only be fulfilled as we meet intelligently with him who is controller of our destiny, shepherd of our souls. We must seek ever more to know him, spurred to that endeavor by the words of verse 15. As Father and Son know each other in the eternal life, so we are to know and be known by our Lord himself. Love meets with love, saving power with saving faith.

Teach us, O Christ, lead us, O shepherd divine, that our daily life may be spent in an ever growing knowledge of thy mind, thy voice, thy heart of infinite love! Amen.

Tuesday, 18th. John 10. 16-18.

1. In verse 11 the fact was laid down that "the good shepherd layeth down his life for the sheep." When David volunteered to fight against Goliath and was challenged by King Saul as to his ability to meet the dread giant, the young man asserted that frequently he had fought against the most powerful wild beasts and rescued the lamb (1 Samuel 17. 35; cf. Isaiah 31. 4). To risk his life was one of the duties and qualities of a good shepherd. To himself Jesus applies that test, and asserts that he is about to lay down his life. In fact, it is being laid down even as he speaks with the rulers of Israel. He knows what is in their mind, fierce destroyers of his flock as they are. He cannot smite them as David smote the lion and preserve his own life. For him there is no escape.

2. And yet he is conscious of limitless power. These Jewish rulers who imagine that he is in their power do not understand the true situation. They could not do anything to him against his will. He has from his Father authority to lay down his life, and from the source there will come authority to

take it again. In fact, he will submit to death for the express purpose of conquering death: "I am laying down my life in order that I may take it again." And all that is being done by the good shepherd for his sheep.

3. For a moment the veil is lifted and we glimpse his communion with the Father. The resolve to die was in response to the will of God. Jesus knew that his Father willed that sacrifice. And in the heart of that response he found the glowing center of his Father's love for himself. Before the mystery and glory of that communion between God and his Son our Lord, let our hearts bow in adoration!

Almighty Father, infinite Lord, we cast ourselves down with veiled faces before the blazing glory of thy love in Christ Jesus! Amen.

Wednesday, 19th. John 10. 30-33.

1. Nothing more explicit is said anywhere in the New Testament of the relations of Jesus to God than is contained in the words "I and the Father are one." Primarily, of course, the words refer either to the united purpose of Jesus and the Father in laying down his life and taking it again (v18), or to the words of verses 28, 29, according to which the supreme power of both the Father and Jesus is exerted to secure the salvation of his people. In any case the saying plainly expresses the superhuman consciousness of our Lord. Nothing like this had ever been claimed by any prophet or the founder of any religion in all history. The other Gospels contain sayings which imply this fact, but not so explicitly stated as here.

2. Of course, the keen-minded leaders of the people, trained theologians as they were, saw what he meant, and were indignant. "This man is making himself God," they said; and as that was a crime against religious reverence, a sheer blasphemy, it was worthy of instant death. Parts of the Temple, Herod's Temple, were not yet finished, and they took up loose stones to hurl at him. But they were arrested by the calm dignity of his challenge: "I have been doing good deeds. They come from the Father. Are you stoning me for any of those?"

3. This is forever the ultimate test of the story in the Gospels. Did that character of Jesus, that life of pure ministry and complete manifestation of a sinless self, come from God or did it not? If not, then the universe is a heap of folly and we can find no way out of its darkness and death. But no! We know and are sure that when Jesus said, "I and the Father are one," he spoke the truth. And on that we stake our supreme faith.

We pray, O Lord, that the world may be filled with the glory of thy truth and love and purity unto eternal life! Amen.

Thursday, 20th. John 10. 34-39.

1. In meeting the accusation of blasphemy, which was founded upon certain interpretations of the law of Israel, Jesus naturally uses an appropriate mode of argument. He cites a phrase from Psalm 82.6 in which God is represented as addressing high officials as "gods" and "sons of the most high." There it stands written in the scriptures ("the law") that to call men of a certain status "gods" and "sons of the most high" is not blasphemy, but a permissible mode of speech. Why, then, should it be called blasphemy if one who has been sent and ordained of God to such a ministry as that which he was carrying on should say, "I am the Son of God"? From the point of view of Jewish theologians and Jewish methods of using the Scriptures this argument was conclusive.

2. Incidentally let it be remarked that this is one of the passages in John's Gospel which could only rest upon the actual reminiscence of some one who was present and preserved a record of this event. No one writing for the Gentile church two generations later in Asia Minor could have invented it. The evangelist makes it quite plain that this claim of Jesus was one of the most powerful causes of that hostility which dragged him to Calvary. It was a claim which he would not make in so many words before a miscellaneous audience. It was drawn from him by the discussion which he had with a group of leaders. There he could not avoid such an announcement without failure of manifest duty.

3. The appeal of verses 37, 38 is the supreme appeal of all ages in gospel history. Did Jesus then perform works which bore the stamp of God? Is Jesus today producing similar divine effects in the lives of men? Our faith in him stands in his self-witness then and his self-witness now. The world is always only convinced when it sees that the Son of God is saving the lives of men.

O Lord Christ, we beseech thee to manifest thy divine power today through our ministers in our churches! Amen.

Friday, 21st. John 10. 40 to 11. 6.

1. As his "hour" had not yet come Jesus escaped from the hands of the angry authorities and took refuge in the region where John the Baptist had carried on his work, and where Jesus himself had been baptized. Many who remembered the great days of John's ministry now bore testimony to the greater days of Jesus, and recalled the fact that the prophet had announced the

greatness of him who was to come after him. And there, where past and present events were compared and the words of the forerunner were recalled, many gave their allegiance to Jesus.

2. John now enters on a narrative which has no parallel in the other Gospels, one which he treats as of crucial importance in the development of the relations of Jesus with the ruling powers. It is known as the story of the raising of Lazarus. It begins while Jesus was busy in Peræa, carrying on his accustomed ministry with the considerable number of people who were drawn there to hear him. The announcement that Lazarus his friend was sick drew from him the assurance that the sickness would not have its final result in death. But that his action in delaying his return may not seem cruel, it is recorded that Jesus stood in intimate relations with Lazarus and his sisters (2, 5). They were a family group where he felt at home, and their grief must have been a source of sorrow to him.

3. But he delays his return with that sovereign self-control which was manifest in all his movements and is signalized by Mark no less than by John. He sees that in this sickness of his friend there will be an occasion for the effulgence of the glory of God and even of himself the Son of God. There is no low selfishness involved here. His whole ministry, the aim of the incarnation (cf. 1. 14), was to afford occasion for the exercise of his divine powers. That is his idea of glory, especially where that exercise of glory results in manifold blessings to mankind. Perhaps there is also involved the fact that what was about to happen in connection with Lazarus would lead to the crucifixion, which in John's view was the supreme glorification of Jesus.

Grant us, O Lord, the deepest sympathy with grieving friends and the strongest faith in thy triumphant grace! Amen.

Saturday, 22nd. John 11. 7-16.

1. To the amazement of the disciples who were with him Jesus suddenly decided to return to Jerusalem. They could not understand why he should face the risk of death from which he had escaped when he came to Peræa. They could not realize that a man can live so directly under the guidance of God that his program of action is always according to plan. This is what the reply of Jesus to their protest implies. Life is based on the divinely ordained facts of night and day. We cannot hope to live longer than God has planned any more than we can add to the twelve hours of this world's day. There is a mystical reference in verse 10, where it is said that a man must stumble if

the light that is the light of truth, the light of the guidance of God, is not shining on his inner life.

2. If there is confusion about this use of the words light and darkness, night and day, there is also a mixing of the meanings of the words sleep and death in the next verses. Jesus says that Lazarus had fallen asleep, and his disciples think at once how often that is the best sign of returning health when a man is sick. Why should Jesus go to awake him? Then Jesus added, perhaps with a kind smile at the cross purposes in their talk, that Lazarus had died and therefore they must hurry "unto him." How could they go to a dead man?

3. The paragraph ends with an outburst of despairing loyalty from Thomas. Thomas can see no escape for Jesus if he appears again where the hostile rulers can get hold of him. That means death for him. "Let us die with him!" is the utterance of a most devoted soul.

Teach us, O Lord, and prepare us by thy Spirit dwelling in our hearts to have our minds resting in the conviction that our whole life is under the control of the Father of us all! Amen.

Sunday, 23rd. John 11. 17-27.

1. The interviews of Jesus with Martha and Mary are among the most beautiful and inspiring records in the Gospels. The characteristics of the two sisters are brought out in the most simple and natural manner, and correspond exactly with the picture of them in the lovely story in Luke 10. 38-47. As there, so here, Martha the elder sister appears as the strong, composed, practical manager. It is she who is told that Jesus is approaching the village, and she at once goes out to meet him. Her first words probably sound more reproachful than they were meant to be. She is simply and calmly stating a fact which is to her obvious and therefore causes her to wonder:

"Lord, if thou hadst been here, my brother had not died!"

2. That she does not mean to reproach the Master is proved by the words of strange faith which follow. She knows that God always answers the petitions of Jesus; but there she stops, hesitant, perhaps having said more than she had intended to say or suggest. When Jesus utters the conventional words of comfort about the rising from the dead, Martha seems to lay that aside as so many of us do even now. That resurrection seems so far off and dim, and therefore so unreal in relation to the sorrow of the present and the desolation of the bereaved.

3. Then the great words are spoken which even today are resounding

throughout the world wherever Christian folk lay their dead to rest. From that great historic consciousness of Jesus Christ the assertion peals forth, "I am the resurrection and the life." Martha must not postpone her hope to a distant last day. Here and now eternal life is present, so real, so glorious, so divine that if we will only open our souls to receive it, death is already past. The death of the body becomes an incident, a dark moment, in a perpetual day of glory.

Help us all, mortals as we are, to receive the eternal life which is thy gift, O Lord Christ, Son of God and conqueror of our last enemy! Amen.

Monday, 24th. John 11. 28-32.

1. Bethany was less than two miles out of the city of Jerusalem, and the household of Lazarus seems to have been well known. Hence, when death came many friends went out, probably day after day, to mourn with the bereaved sisters. The great poem of Job is built upon this ancient custom of affection and sympathy from the visits of family friends. In his dire calamities and the prolonged deep discussions which they carried on with Job, there arose the effort to discover why God had smitten so heavily one who had stood so high in public esteem. At Bethany no doubt consoling words were spoken, but there may have been prolonged periods of silence broken only by outbursts of bitter wailing. There sat Mary amid all these visitors, carrying in her heart not only grief at their great loss, but brooding unexpressed wonderings at the continued absence of Jesus.

2. When Martha came in and whispered to her that Jesus had arrived and wished to see her, she at once went out, hoping to be allowed to go without companions. When she came to where Jesus for some reason was waiting outside the village, she fell at his feet and said exactly the same words as Martha had said, words which no doubt they repeated to one another, over and over, since Lazarus had died. They felt sure that if Jesus had arrived in time he would have healed his friend as he had healed so many others.

3. There is no sadder word that we can use than that "might have been." Martha and Mary speak for us all when our loved ones have died and we review the situation, saying to ourselves over and over again, "If only we had got that other doctor!" So those sisters said, "If only Jesus had been here!" There are limits to this attitude and these thoughts which we should not transgress. Whatever mistakes we or others have made they fall into the control of God and become part of

his plan in the further direction of our lives and his purposes with mankind.

In the hour of bereavement that awaits us all be with us, Lord, to deliver us from repining and to keep us in the place of a perfect faith in thee! Amen.

Tuesday, 25th. John 11. 33-37.

1. The author of this Gospel, while he is always aware that he is describing the conduct of the eternal Son of God and never fails to keep before his readers the divine majesty of his person, yet constantly presents the truly human experience of Jesus in the intensest forms. Here, for instance, he describes Jesus as being so deeply agitated that he was heard to groan and mutter in his distress (cf. also 12. 27). The sight of human grief became a burden on his own soul. He knew already what he was about to do; and in any case the physical death of a friend could not mean to him what it meant to those who did not themselves have the eternal life as he did. No, it was his intense realization of human sorrow that moved him to the depths.

2. As they walked on toward the place where Lazarus lay buried and Jesus heard the further wailing of the mourners, his own agitation at last flowed forth in tears. We must remember that it was possible to be wailing without tears. Many of those around him who were wailing in most bitter tones had no tears in their eyes. They were performing a rite. It is no wonder, therefore, that when they saw this man, who was no relative of the family and might in fact be supposed to be above weeping, actually shedding tears, they were amazed.

3. If this man loved him so much why did he not heal his friend? Did he not recently give sight to a man who had been blind from his birth? Surely to heal a disease would have been easier than that! So did they reason as they whispered together in a slow, solemn movement toward the tomb.

Eternal Father, we humbly praise thee for the message given in Jesus Christ the Son of man concerning thine eternal sympathy with the griefs of human hearts! Amen.

Wednesday, 26th. John 11. 38-44.

1. It is not to be wondered at that Martha shrank from the act of Jesus in having the great stone removed from the mouth of the tomb. Did he simply wish to look at that beloved face again? And did he not realize that the ravages of decay would have already begun? But her objections were silenced by the promise of Jesus that they were going to look not on corruption of death but on "the glory of God." She had no idea what that meant, but at any rate further

protest was in vain. Strong hands removed the stone, while Martha and Mary stood there perplexed, perhaps horrified.

2. Then they saw Jesus lift his face towards heaven and utter a prayer of thanksgiving which must have sounded strange in those exact circumstances: "Father, I thank thee that thou heardest me!" Who could commune with God in that intimate fashion? And what did he mean by saying that the Father had already heard his prayer? These and other such questions must have sprung up in the minds of all who heard the voice of Jesus. But they were not prepared for what took place there before their eyes.

3. No comment is richer than that of Tennyson:

When Lazarus left his charnel-cave
And home to Mary's house return'd,
Was this demanded—if he yearn'd
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"

There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbors met,
The streets were fill'd with joyful sound,

A solemn gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ!

The rest remaineth unreveal'd;
He told it not, or something seal'd
The lips of that evangelist.

Thursday, 27th. John 11. 45-53.

1. Regarding the miracle of the raising of Lazarus from the dead we have to consider not only the difficulty of the miracle itself, but also the strange fact that so mighty a deed should have no place in the other Gospels. And this is made still more perplexing from the fact that this Gospel treats that miracle as having driven the chief priests and the Pharisees to decide finally upon putting Jesus to death. When they heard of what had happened at Bethany and were told that many of the people who had gone to visit the bereaved sisters believed on Jesus as the result of what they saw, they met at once in an informal session of the council. The argument they used for instant action in verses 47, 48 was a perfectly obvious and a serious one. They saw the danger of a popular uprising in favor of one who could do such wonders as Jesus was doing. Excitement was spreading as it was, and the claims of Jesus were being openly discussed.

2. It is a strange state of mind in which men of such high education and even of religious earnestness should be so blind to the real issue. They cannot

see that if Jesus is king, and if his authority is proved by these "signs," it must be the will of God somehow to establish his kingdom, and who can resist God? But they are blind to that view. They are absorbed in the ordinary politics of the situation. If there is a popular outburst for Jesus, the Romans will use that event as an excuse to suppress Temple worship, and even their nationality.

3. While they hesitated, the high priest himself, Caiaphas, addressed their timidity with scorn. Do they not see that if the national life is at stake some one may have to die to prevent disaster? If the only way to save them in their crisis is to put Jesus to death let them not hesitate. Better Jesus dead than the nation destroyed. John's comment is that Caiaphas was an unconscious prophet. He did not know that in a deeper way than he had ever conceived of Jesus would die for all children of God. Caiaphas helped to fulfil his own prophecy, and that same Jesus is Saviour of the world.

Oh, the depth of the riches both of the wisdom and the knowledge of God! Of him and through him and unto him are all things. Amen.

Friday, 28th. John 11. 54-57.

1. It became known to Jesus that the council had finally determined to have him executed. All his movements are henceforth regulated by that fact. He foresees much of the procedure which must be pursued by the Jewish authorities, and the motives for that procedure. For instance, he must have known that the authorities had published an order that any one who knew where Jesus had concealed himself must at once communicate with them (57). Further, he knew that if the council proceeded according to law they must secure his death not by assassination but by handing him over to the Roman government on an accusation which they would regard as requiring capital punishment. Thus he foresees that he must be crucified.

2. With all that in view Jesus made his own plans. His "hour" had not yet come, and therefore he must avoid any hasty action by his enemies. That is why he once more left Jerusalem and took his inner circle of disciples into the wild country to the north-east of the city. From after events and from the whole meaning which we know that our Lord gave to his death we realize that it was his determination to force the rulers to have him crucified about the time of the Passover. For him and for all who knew or should come to know the Old Testament that combination of events would be of vast significance.

3. John would have his readers see that the "prophecy" of Caiaphas (49-52) was grounded, unknown to him, on a deep principle of the divine will, and that the plan to put Jesus to death would be the salvation of the people of God. This was in the mind of Jesus as he shaped his movements in those last days of his earthly life. His will was made one with the will of his Father, and he was going forward to his death because of his love for the Father and the children of God.

O Lord, prepare us day by day in faith and obedience for the hours of great trial that await us! In the name of thy Christ. Amen.

Saturday, 29th. John 12. 1-8.

1. One of the great religious poems of Robert Browning is entitled "An Epistle, containing the strange medical experience of Karshish, the Arab Physician." This physician is exploring the medical practices of various countries. He comes upon Lazarus, whom "a Nazarene physician . . . bade, 'Rise' and he did rise." The strange thing about this case is not the bare report itself. "Such cases are diurnal," he admits. The strange thing is the behavior of Lazarus himself. "This grown man eyes the world not like a child. And yet no fool." For him all our ordinary standards of value are completely transformed.

2. Martha was of course carrying on as the busy, hospitable, admirable hostess and housekeeper on the evening described here. Mary was more like Lazarus in his new outlook on life. Perhaps as they discussed the gospel (Mark 14. 9) she with a woman's intuition, got a clearer insight into the Master's purpose than any of his disciples. She saw that his approaching death was being met by him with divine love as well as divine confidence. Therefore she took the costly ointment and poured it on his feet. The rich odor filled the room, as the gospel will fill the world. And Jesus sees in this act Mary's grief and insight united, for she knows he must die and (as it were) already would anoint him for his burial.

3. The rebuke of Judas is indignantly repelled by Jesus. He accepts in his consciousness of his divine mission this homage, this act of worship, costly though it be. The poor need not suffer. Any poor that Judas and the others may be asked to succor will be always within reach of their generosity. As a matter of fact, it is, on the whole, the people who spend most on sincere worship of God who are by him moved to spend most on the suffering hosts of human beings. Niggardly toward God becomes niggardly toward man.

Grant us, O Lord, that deep insight into the meaning of the cross which will open our hearts to adore thee and love thee for ever! Amen.

Sunday, 30th. John 12. 9-19.

1. The rumor quickly spread into the city that Jesus had returned to Bethany and had spent the night there. The common people were roused to great excitement, a fact which confirmed the fears of the Jewish rulers which we have already considered. As the former streamed out to see both Jesus and Lazarus, the latter group became so alarmed that they decided to put Lazarus also to death in order to quell the multitude with fear. The sight of the great procession on Palm Sunday drove them to desperate words. They scolded each other, as it were, saying: "You are doing nothing to meet the situation. Look how the world is going over to his side!"

2. These people in authority did not realize that they were confronted by an invincible divine will and a purpose of God which could turn even their hostility into a lurid weapon of victory. This Jesus, who had the daring to enter Jerusalem as the hero of a royal procession, was for once making his claim public in an unmistakable manner. As her king would he enter the city of God. As her king would he go to the Temple and there (according to the other Gospels) assume the right to regulate its uses as the house of God. As a king would he accept the homage of the people and welcome even the ringing voices of the children's praises.

3. What was Jesus thinking as he thus openly announced his mission from God and formally challenged the holy city, the capital of the national life and center of its religious life, to see in him the true director of their destiny? We know that he truly appraised all the superficial enthusiasm of the crowds, and did not underestimate the fell purpose of the council. But yet in love he looked on them all, as today the same mind and heart of the risen Christ looks out upon the confusions and sins of the world, expecting still that day to come when he shall have brought all men to his Father's feet.

Grant us, O Christ, to have in our hearts a supreme faith in thy matchless love! Amen.

Monday, 31st. John 12. 20-23, 32, 33.

1. As if to carry on the idea of the Pharisees, "The world is gone after him," as another unconscious prophecy, John goes on to relate an incident which again is evidently authentic, most unlikely to have been invented in Asia (Please turn to page 336)

OUR BOOK TABLE

"Whom Say Ye That I Am?"

The Christ of the Christian Faith

Christianity has evidently been founded by someone, somehow, but many people who today are forgetting that its founder was Jesus Christ would better read a thoughtful, cogently argued and clearly written book by Dr. W. Douglas Mackenzie entitled "The Christ of the Christian Faith."

This work is timely because it emphasizes the ever needed view that the simplest and the best explanation of historic Christianity is the deity of Jesus. Christianity has not just grown, but has been given.

In this mature book Dr. Mackenzie, who was for about ten years professor of systematic theology in the Chicago Theological Seminary and for nearly 30 years president of Hartford Theological Seminary, presents material used in the delivery of the Nathaniel Taylor Lectures at Yale Divinity School, and of lectures given on the Deems Foundation at New York University.

After a General Introduction, tracing the rise, the characteristics, and the fortunes of the new faith which sought to express the mind and to obey the will of Christ, the author discusses the origin and nature of the problem of the Consciousness of Jesus, his Personal Religion, his Mission (with its method), the historic Christ as Creator of the Church, Jesus Christ and the Moral Regeneration of Man, and the Consciousness of Jesus in Apostolic Christology. By the consciousness of Jesus is meant that sureness of himself from which arose his whole attitude, action, purpose and speech. Dr. Mackenzie's conclusion is that we cannot separate the awareness of Jesus of himself as the Christ from the experience of the Christian community, for his place in the universe (and in history as men live it) is unique, and will prove to be final.

A good book and true, to be deeply pondered!—Charles A. S. Dwight.

THE CHRIST OF THE CHRISTIAN FAITH, by W. Douglas Mackenzie. Macmillan Company, New York. 304 pages. \$2.

The Finality of Jesus Christ

It is not without significance that in the period of the early church when Christians were formulating their belief about Jesus, when the discussion about his nature turned upon the presence or absence of an iota, when the Arian heresy was disturbing the faith,

that "canticle divine" in praise of the Redeemer which we call the "Te Deum Laudamus" came into being to strengthen men's hearts and lift the mind of the church with its heavenly harmonies and its sublime assurance, "Thou only art holy! Thou only art the Lord! Thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father!"

In our own day, when a subtle and insidious disbelief in the central teaching of the Christian faith appears in most unexpected places, when Christ is again being wounded in the house of his friends, when once more we need to hear the ringing note of the great "Te Deum," it sounds through all the pages of Dr. Robert E. Speer's latest volume, "The Finality of Jesus Christ."

This is indeed a book of testimony, the summoning of a great cloud of witnesses to the uniqueness of that name which is above every name, a chorus of acclaim, "Thou art the king of glory, O Christ; thou art the everlasting Son of the Father."

The illuminating discussion of the conception of Christ in the first two centuries, which constitutes the opening chapter, is followed by a description of the attitude of primitive Christianity to non-Christian religions, "the positive content and bold exclusiveness of its faith which outlived all heresies and conquered all rivals and foes."

The third chapter, a stirring roll-call of those who in all the centuries since have carried the faith in the Son of God into all the world, might well supply the missing history of Christian missions in the Laymen's Appraisal and be both a tonic and a corrective in its thinking, and in the thinking of those who are perusing it. Too little is known in the church today of the glorious record of the expansion of Christianity from apostolic times, "in all the world bearing fruit and increasing."

The answer to the question "Can we still hold the primitive view of Christ?" which constitutes the fourth chapter, is a whole volume of Christian evidence, a superb statement of the uniqueness of Jesus, even surpassing the testimony of Horace Bushnell, which the church has cherished for so many years and which cleared the air of so much fog in a past generation. Here again, as in each chapter, is a cloud of witnesses to the supreme article of our faith, "Jesus Christ, the Son of God, is Lord, the only Lord."

And no quotation from the words of others, invaluable as they are, is clearer, firmer, more convincing than the words of Dr. Speer himself. His character and his faith, his power of spiritual expression, are a gift of God to this generation, so greatly needing them.

Many are seeking the answer to the question, "What view shall we take of the non-Christian religions?" Nowhere may they find a more complete and satisfying conclusion of that important subject than in the final chapter. Here again testimony has been sought wherever it may be found, and there is no gainsaying the proof that Christ alone is the light of the world. We commend this noble chapter to those who are rethinking missions. Any other view of Christ is "the end of historic Christianity, and it seems equally certain to us that it will be the end of any Christianity at all. . . . The naturalization of Jesus is the end of the missionary enterprise. . . . On this rock of Jesus Christ, the Son of God and the Son of man, the only Redeemer, Saviour and Lord, the Christian church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand. Other foundation can no man lay than that which is laid, which is Jesus Christ."

It is customary for ardent book reviewers to declare of the volume before them that "this is a book which no one can afford to miss." Of "The Finality of Jesus Christ" one would wish to say this with an emphasis and a sincerity which have no limit. The present age needs it, and its unfaltering message belongs to every age.—Mrs. Frank Mason North.

THE FINALITY OF JESUS CHRIST, by Robert E. Speer. Fleming H. Revell Co., New York. 386 pages. \$3.

The Other Spanish Christ

We are becoming accustomed to look to Dr. John A. Mackay, the Christian philosopher and missionary, now an executive secretary of the Presbyterian Board of Foreign Missions, for writings of wide outlook and of sound thinking. His title to speak for philosophy is clear, as he achieved first honors in that department at his alma mater, the University of Aberdeen, and was appointed to the chairs of metaphysics and the history of modern philosophy in the University of San Marcos at Lima, the oldest university in the Western hemisphere, from which also he received the degree of Doctor of Letters. His first missionary appointment came from the Free

Church of Scotland. In Peru he founded the Anglo-Peruvian College, which prepares students for the national university. In 1926 began his connection with the Young Men's Christian Association in Latin America.

Dr. Mackay's recent book, "The Other Spanish Christ," places at the disposal of the student and missionary essential facts and conclusions concerning all countries upon which Spain has placed her hand. In introducing the history and philosophy of these lands he says:

"In the world of tomorrow, which lies beyond the dust and din of the present crisis of society, the countries forming the Hispanic group of nations will, for many reasons, occupy a unique place in the international area. Their situation at the moment recalls the early vision of the prophet of Anathoth when he saw in the Judean wilderness an almond spray in bloom and in the immediate neighborhood a seething cauldron. A new springtime is clearly coming, but who will venture to predict what God's spring breezes will first blow over pampa and sierra, whether the aroma of the almond blossom or the froth of the storm-brewing pot?"

The interpretation of Spanish history as it touched the New World, which occupies the opening chapters of this unusual book, goes deeply into both the Iberian temperament and the events which planted the Spanish type of Roman Catholicism in the Western hemisphere, a type which is tinged with the faith of the African Moslem. "The Spanish Christ was born in Algiers."

This valuable section is followed by a discussion of the philosophy of Spanish Christianity, in which we discover the significance of the title of the book. A summary of these pages, which constitute the heart of the volume, is impossible here. Perhaps a brief quotation will reveal something of its content. After speaking of the adoration of the Virgin the author says:

"However much overshadowed by his mother, Christ too came to America. Journeying from Bethlehem and Calvary, he passed through Africa and Spain on his long westward journey to the pampas and cordilleras. And yet, was it really he who came or another religious figure with his name and some of his marks? Methinks the Christ, as he sojourned westward, went to prison in Spain, while another who took his name embarked with the Spanish crusaders for the New World, a Christ who was not born in Bethlehem but in North Africa. This Christ became naturalized in the Iberian colonies of North America, while Mary's Son and Lord has been little else than a sojourner in these lands from Columbus's day to this."

A faith which limits its presentation of the Christ to the manger and the cross, the nativity and the death, omitting the life between, has not that ethic content which keeps it free from superstition and error. "A Christ known in life as an infant and in death as a corpse, over whose helpless childhood and tragic fate the virgin mother presides; a Christ who became man in the interests of eschatology, whose permanent reality resides in a magic wafer bestowing immortality; a virgin mother, who by not tasting death became the queen of life: that is the Christ and that the Virgin who came to America! He came as the lord of death and of the life that is to be; she came as sovereign lady of the life that now is. But the other, he who makes men dissatisfied with life as it is and things as they are, and tells them that through him life shall be transformed and the world overcome and his followers put in agreement with reality, God, and truth? He wanted to come, but his way was barred. . . . But now again spring voices announce his coming."

What are these voices which the author hears so clearly? In the closing pages he indicates some of the new influences which are calling South America to new life in Christ. "In the religious tradition and present-day life of Spain there is another Christ. He is distinct from the Christ of popular faith and the Christ of official propaganda. We meet him first in the 13th century in Raymond Lull. He appears later in the lives and writings of the great mystics of the 16th century." We discern him in the work of Protestant reformers and certain rebels against popular belief, and in modern Spain in the influence of Don Francisco Giner de Los Rios and Don Miguel de Unamuno.

Because of intimate acquaintance with the contemporary writers on these great themes Dr. Mackay in his closing chapters gives an insight into present thought in South America which it would be difficult to secure elsewhere,—the work of Ricardo Rojas, Zorilla, Gabriela Mistral, and others. This section is perhaps the most immediately valuable part of this unique volume.

His treatment of Protestant missionary effort is hardly adequate, because it is incomplete, although its spirit is most ably interpreted.—Mrs. Frank Mason North.

THE OTHER SPANISH CHRIST: A STUDY IN THE SPIRITUAL HISTORY OF SPAIN AND SOUTH AMERICA, by John A. Mackay. Macmillan Co., New York. 288 pages. \$2.

A Biologist Testifies

Can any good thing come out of modern biology? Those who think that

biologists are mostly sceptical would do well to read the testimony—for it amounts to that,—in favor of a vital and comforting religious faith offered by one of the leading scientists of England: Dr. J. S. Haldane, who in a book entitled "Materialism" defends the view that reality is spiritual, and that God is needed to account for the values embodied in morals and beauty. Religion for him is a vital part of experience.

That idolatry is still practiced—for one thing, under the form of physico-chemical realism,—is asserted by Dr. Haldane, who contends that though the physico-chemical explanation of the phenomenal has endless practical uses it is only a partial and abstract view, which shows its complete inadequacy when the attempt is made to apply it to the demanding interests of life and conscious behavior.

The treatment of these questions in this book is not theological, nor idealistic in the philosophical sense, but does base its argument on the contention (which is more than an assumption) that the divine commandments are real in the sense that they are written into the very being of ourselves and the universe. The book, moreover, sounds a distinctively Christian note in declaring that God does not dwell apart from an imperfect world, but enters into the sorrow of its suffering and sin: of which sorrow the cross is a symbol.

Dr. Haldane is, in addition to his fame as a biologist, a brilliant if discursive writer, but there is no levity in this book, whose argument is sustained on a high level and strikes home to the main issues of life, revealing the paucity of non-spiritual views and adding one more to the long series of scientists who have found science to be the handmaid of faith, and an uplifting force in the experience of the race.—Charles A. S. Dwight.

MATERIALISM, by J. S. Haldane. Harper and Brothers, New York. 221 pages. \$2.

The Intuition of God

Man deals all the while with appearances, yet seeks reality. How assurance of reality, or of what some philosophers like Otto call the numinous, may be obtained is the question. The rationalist thinks that by pure logic he can reach or at any rate identify the absolute, but many prefer to try the other way of intuition and claim direct realization of God. These are the mystics of various types, but all are one in seeking the ultimate life in an immediate sense of the divine presence.

T. M. Watt, a sometime Fellow of Mansfield College, Oxford, has provided a brief Introduction to the philosophy of mysticism in a little book

entitled "The Intuition of God." Intuition gives the soul, he claims, a new "immediacy" or "integration" of its spiritual sense, whereby the abstract terms of philosophical and theological insight are incorporated in a direct apprehension of God. The mystic thus completes the work of the philosopher, walking often in untrodden paths and finding what no mere tradition can give him. There is a Christian mysticism, and Protestantism, says Mr. Watt, is founded on the fact of the mystical attitude as expressing the most fundamental set of the soul toward God. The result is not a neglected but an enlightened understanding of Jesus Christ, the very God who came from heaven, and thither leads his followers' way.—Charles A. S. Dwight.

THE INTUITION OF GOD: AN INTRODUCTION TO THE PHILOSOPHY OF MYSTICISM, by T. M. Watt. William Blackwood & Sons, Edinburgh. 135 pages. 5/-.

HOW THE NEW TESTAMENT CAME TO BE WRITTEN, by William Owen Carver. Fleming H. Revell Co., New York. 123 pages. \$1.

Prof. Carver holds that every book of the New Testament came into existence as a product of the growing movement of Christianity, and for the purpose of promoting and preserving that movement. He sees five outstanding forces that are prominent in the books, namely:

- An Extending Gospel
- A Growing Church
- A Developing Theology
- A Controverted Faith
- A Persecuted People.

So his plan is to classify the 27 books under these heads according to the factor most prominent in each case. The plan works well enough, and permits the author to develop his subject in a way to give the student a firm grasp of the subjects and applications of each book.

The author has a captivating style, clear and cogent, free from technicalities of thought and diction. It affords scholarly information that everyone ought to possess, in a popular way.

WESLEY, by James Laver. D. Appleton and Co., New York. 169 pages, with frontispiece. \$1.50.

A brief but comprehensive biography that professes to be sympathetic and balanced, and free from religious bigotry. The author is an English poet and writer.

The contents are in eight chapters, covering the usual outstanding points in John Wesley's career and teachings. His unhappy marriage and rather risky dealings with other women receive attention, though not sensationally. Strange that Wesley proclaimed that he lived and died a member of the Church

Puffed Wheat



Puffed Rice



Exact size of grains, with the coats unbroken, after they are puffed to eight times their natural size.

The Food That's Shot From Guns

Surprise your folks tomorrow morning with a dish of Puffed Wheat or Puffed Rice.

Serve them this crisp and delicious food — four times as porous as bread. It will melt in the mouth.

Your folks will say, "Why, this is great. Let us have it every morning."

Exploded by Steam

This is the way we make it:

The whole wheat or rice kernels are put into bronze guns. Then those guns are revolved, for forty minutes, in a heat of 550 degrees. That heat turns the moisture in the grain to steam, and the pressure becomes terrific.

Then the guns are fired. Instantly every starch granule is blasted into myriads of particles. Thus the kernel of grain is expanded eight times. Yet it remains unbroken — shaped as before.

Puffed Wheat, 10c — Puffed Rice, 15c

You owe these most delightful foods to Prof. A. P. Anderson.

He was seeking a way to break up starch granules.

Starch that is unbroken will not digest. And cooking breaks up only part of it. So he sought a way to blast every granule to pieces by exploding the moisture in it.

When he did this, he found that he had created the most enticing cereal foods in existence.

Serve it Tomorrow

Get Puffed Wheat and Puffed Rice.

Your folks will like them better than any other cereal food, in existence. Begin tomorrow morning.

Made only by The Quaker Oats Company

of England, and hoped his followers would do likewise!

The author clinches his judgment of Wesley in these words:

"Whatever opinion may be held of Methodism, of Wesley himself there can be only one opinion: that he was a man in whom the love of God and the love of man burned with a steady flame which no opposition could quench, and whose heat will still be felt and whose light will still be seen as long as the Christian faith endures."

HYMNAL (THE), published by authority of the General Assembly of the Presbyterian Church, U. S. A. Presbyterian Board of Christian Education, Philadelphia. 608 pages. \$1.25 to \$4.

Spiritual intention and balanced judgment are evident in this new Presbyterian hymnal, as also meticulous editorial skill. It is a handsome book, not too bulky or expensive, beautifully printed in sizable type, never too crowded to be easily legible.

There are 513 hymn numbers in the main section. Old hymns that have become the heritage of the whole church have been retained in spite of criticism that may be leveled at their literary or doctrinal content. Many worthy hymns and tunes from older European sources are introduced. Modern poetic material and tunes that give expression to new emphases in the religious thought of today, such as social service and world friendship, are well represented. The more generally used hymns are all there, but there are enough new ones to add interest to the musical service. Will the new ones stand the test of time and use?

The hymns are arranged in the usual

divisions, beginning with "Adoration." Under "The Kingdom of God on Earth" there are the subdivisions Discipleship and Service (13 hymns), Missions (16), Stewardship (7), Brotherhood (8), The City (3), The Nation (10), World Friendship and Peace (6).

Each hymn has at the top the name and dates of the author, or other source; the names of the tune and of its composer, with dates; also simple directions as to singing it, in such phrases as "Joyously, but in moderate time," "Reverently," "Triumphantly," "Rather slow time," "May be sung in unison." These hints ought to improve and unify congregational singing.

A division of 45 musical responses for different purposes is included, also 40 Ancient Hymns and Canticles, all of which should afford material for church choirs. A division of 75 Psalter and other Responsive Readings completes the contents.

Missionary Topics

CHRISTIAN MISSION IN AMERICA (THE), by Hugh Thomson Kerr. Friendship Press, New York. 184 pages. 60 cents and \$1.

How goes it with the Christian mission in America today? Are we carrying forward the lighted torch? Is the compelling dynamic which brought prophets and heroes to the shores of America an abiding force in the church today? These are among the questions Dr. Kerr seeks to answer.

He defines the Christian mission, surveys the American home, education, youth, and other features in American life. The place of the church is recognized, but the climax is reached in

"The Cross—The Missionary Dynamic" with its inescapable challenge to the social order, the church, individual personality. "The cross of Christ is the guaranty that God is in Christ, suffering, serving, saving,—in America as in Galilee—the same yesterday, today and forever!"

CRAFTSMEN ALL: FELLOW WORKERS IN THE YOUNGER CHURCHES, by Edward Shillito. Friendship Press, New York. 159 pages. 60 cents and \$1. The thought underlying this book was materialized in the Indian Mission of Fellowship of 1932, when a group of Christian Indians, representing different denominations, visited Great Britain and Ireland. It was a visible token of the larger promise of what Africa and India, China and Japan may be able to contribute to an understanding of Christ.

Chapters are devoted to Harris and Apolo of Africa, evangelists; Sadhu Sundar Singh of India, the mystic wayfarer; the martyrs in all lands; a Singalese artist; Nilak the Indian poet; Khama the African chief; Kagawa of Japan. Real Christians all, though expressing Christ in different ways, and all "busy upon the one temple which shall yet be the answer of a redeemed earth to its Redeemer."

EASTERN WOMEN TODAY AND TOMORROW, by Ruth Frances Woodsmall. Central Committee on the United Study of Missions, Boston, Mass. 221 pages, illustrated. 50 cents and \$1.

The frontispiece reproduces photos of three presidents and one dean of colleges in Korea, Japan and China. Thirteen other illustrations show Far Eastern

(Continued on page 336)

The Book of Job

(Concluded from page 316)

One of the things that does help people bear great pain is when you tell them God, being God, has sent this because he trusted you and believed that you had it in you, by his grace to be quiet, to be reconciled, to be brave, and to be believing.

In the days of the covenant in Scotland, when men were harried by the king's troops on the moors of that land for their faith in God, there was the great name of Richard Cameron, who was called the Lion of the Covenant. When the soldiers caught him at last they killed him. His own father, Allen Cameron, was dying in jail in Edinburgh. When some king's troopers came to the door of his cell, opened it and flung on the floor two hands and a head,—it hardly bears speaking about, but Cameron took young Richard's head on his knees, and those hands. They cried to him:

"Do you know whose these are?"

"Yes, my son's, my dear son's!" And then he said, "Good is the Lord, who could never wrong me or mine, and hath made goodness and mercy to follow me all the days of my life!"

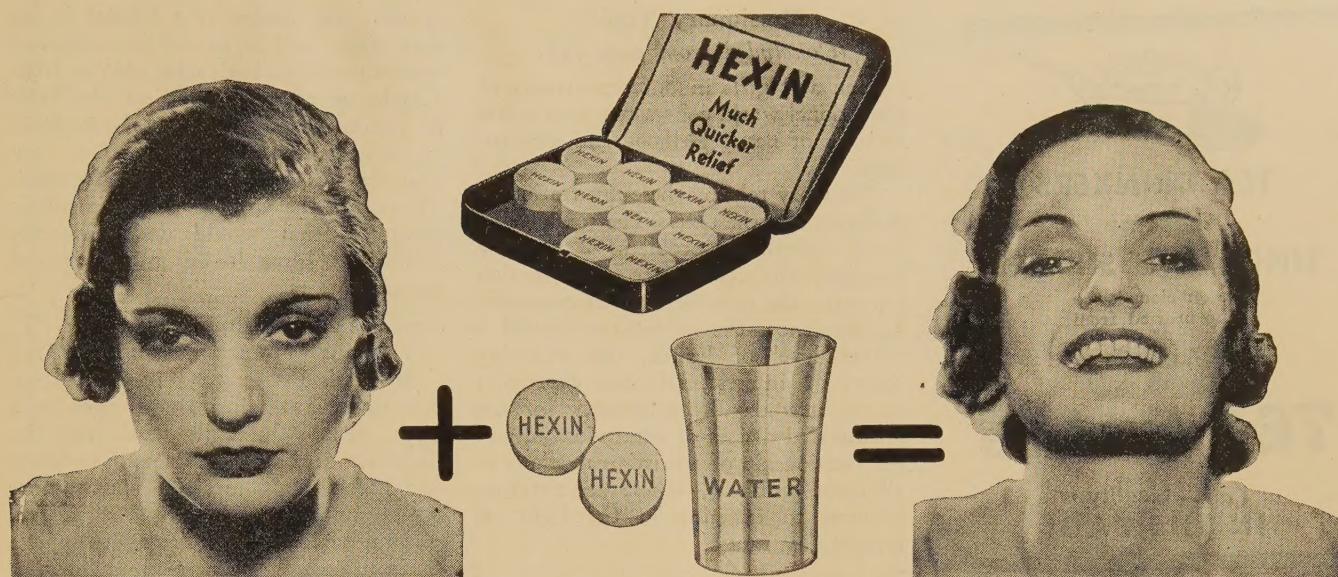
Perhaps your greatest task and mine is to try to make faith so real to people that when they come to the house of pain, and a great cross is laid upon them, they will not only bear it with quietness and courage, but they will bear it with gratitude to God who gave them a chance to bear the something that was in the heart of Jesus on the night when he was betrayed. It was the most wonderful thing that when the doors were closing on him, because apparently he had lost, he lifts up his head and says:

"Father, I thank thee that I have known thee!"

Illumined Memories

(Concluded from page 304)

these things were written." We may understand that our efforts, our disappointments, even our losses, came as a part of God's great plan. Our experience, too, may be like that of the disciples who remembered "that they had done these things unto him." Our most blessed recollections will be of the things which we did for Christ, in the home or in the church. God's plan and God's Son, our right relation to these, will be the source of deathless joy when we behold our past in the light of the Promised Land.



Don't let PAIN rob you of your charm!

New, Quick Relief — Works Faster. Modern Doctors Approve

Don't let pain take the sparkle out of your eyes or the brilliance from your conversation!

It is now unnecessary to allow any of the ordinary aches and pains to distress you. You can be sure to feel well at any particular time and need have no wasted afternoons and evenings.

Science has made amazing strides in the relief of pain, and now headaches, backaches, earaches, and toothaches are commonly relieved in record time.

People who use HEXIN nearly always find that any of the common aches and pains yield to 2 of these tablets with a glass of water in less than 10 minutes.

Double Action Relieves Pain Faster

The HEXIN formula (printed on the back of every box) is well known to modern doctors and druggists. Part of this new 5-grain tablet dissolves at once in the stomach, affording immediate relief. The remainder dissolves in the digestive tract and prolongs relief amazingly. Many users claim relief to be 3 times as fast and to last 3 times as long.

Originally developed for children, HEXIN had to be safe, and, in actual clinical tests, it proved to be much less upsetting to the digestion than

old-fashioned, slow-acting tablets. It can be taken immediately before meals without upsetting the stomach or spoiling the appetite.

Quick Relief for Colds

While no certain cure has been developed for the common cold, many people find that if they take 1 HEXIN tablet with water every hour, until a total of 6 or 7 have been taken, that a threatened cold has failed to develop. HEXIN also greatly relieves the discomfort incident to colds in the head.

The antipyretic (fever-reducing) action of HEXIN is well known to the medical profession. Pains due to rheumatism, arthritis and neuritis usually yield quickly to the action of HEXIN.

Make the Only Test that Counts

The next time you have an ache or a pain, take 2 HEXIN tablets with water and look at your watch. In most cases the pain begins to lessen and tense muscles to relax in 3 to 5 minutes. In 5 to 10 minutes pain miraculously vanishes.

The only test of any pain-reliever which means anything is how does it act with you. By using the coupon you can make this test at no expense.

Do not confuse HEXIN with old-fashioned, slow-acting pain-combatants. HEXIN is new in every sense of the word. New in the modern sense. New in the improved sense. Different. New in quick action and safety. The latest development of medical science. The last word in pain relief.

All modern doctors and druggists know the HEXIN formula and endorse it enthusiastically. Buy a box today. If your druggist should not have HEXIN, insist that he order it. He can get it for you easily and quickly.



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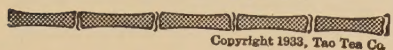


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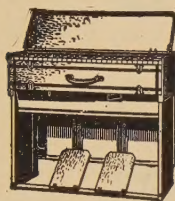
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Bound volumes and back numbers

RECORD OF CHRISTIAN WORK
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Missionary Topics

(Concluded from page 334)

women and girls in different stages of
educational work, contrasted with a few
pictures of needy girlhood and woman-
hood.

The story told by these illustrations is
elaborated in the text. The romance of
social change, the problems of the new
freedom, the renaissance of education
for girls, the development of economic
independence, the movement toward a
higher level of health, the widening
sphere of interest, religious expression
in the new day, responsibility for the
uneducated masses of rural women, and
the relationship of Christian missions to
all these problems,—these are thrilling
subjects to examine in the light of
present-day facts.

HOW FAR TO THE NEAREST DOCTOR?
STORIES OF MEDICAL MISSIONS
AROUND THE WORLD, by Edward M.
Dodd. Friendship Press, New York.
163 pages. 75 cents and \$1.

The author talks with you informally
about all phases of the medical work of
the Christian church in many lands.
His father was a medical missionary be-
fore him, and himself was a medical
missionary in Persia. He traveled
around the world in 1930-31 while
making a study of this part of Chris-
tian missions.

Anecdotes and experiences abound,
and the actualities of need and how
Christian doctors and nurses have helped
are specified, so that the reader finishes
the book with a vivid appreciation of
medical missionary effort. The closing
chapter is "Working with the Good
Physician."

CHRIST OR THE CRITICS? The Author-
ity of Scripture and the Vintage of
Scholasticism, by C. W. Hale Amos.
Marshall, Morgan & Scott, London.
235 pages. 6/-.

This book deserves an extended review.
It is a forthright defence of the Bible
against the assaults of infidel and ra-
tionalistic critics by one who knows his
subject and who does not hesitate to

strike. The author is a scholar in his
own right, and he has at his command
quotations from both sides, that is, from
attacks on the credibility of the Bible
in various forms and from the findings
of conservative scholars equal to any
that the other side can bring forward.
He rejects the yoke of the rationalistic
hierarchy that would undermine the
Bible and leave it an assortment of
human tatters.

DAILY BIBLE STUDIES, by Floyd W.
Tomkins. Morehouse Publishing Co.,
Milwaukee, Wis. 235 pages. \$1.50.
Selections, averaging about two to a
page, from the series the late Dr.
Tomkins of Philadelphia used to write
for the "Living Church." The contents
are arranged in weekly sections under a
general topic. For each day there is a
Scripture passage to be read, and a brief
spiritual comment.

Daily Bible Notes

(Concluded from page 330)

Minor two generations later. Many
Gentiles who had become attracted by
the great and majestic doctrines of the
Jewish religion came to Jerusalem to
share in the great religious festival of
the Passover. Some of these who may
have come from the Greek settlers on
the shores of Galilee asked Philip, who
was a native of that region and there-
fore bilingual, for an introduction to
Jesus. We are not told, but we have
no right to doubt that their request was
granted and that Jesus met them.

2. But we are told that the request
aroused a deep emotion in the breast of
Jesus. With that intense concentration
which is one of the properties of great
minds, he had been thinking deeply of
his relations with the Israel of God and
with the effect of his sacrificial death
upon the destiny of his own people ac-
cording to the flesh. The demand of the
Greeks awakened once more a vivid
sense of his union with all men accord-
ing to the Spirit. Dying for Israel! Dy-
ing for a world!

3. The world rose to view, and the
vast illimitable reach of his mission and
his sacrifice stretched out before him.
To be "lifted up" would mean to come
into the view of all men, Jews and
Greeks, of that generation and of all
generations to come. There, in that
shining glory of a love that would en-
dure even a cross and unmeasured shame,
Jesus saw a "joy set before him" which
moved him to a fresh act of dedication
to his Father and his world.

Help us, O Lord, as we survey thy
cross to see the light of eternal life that
shines from thy death, the light of eter-
nal love that conquered death and is
poured now upon our world! Amen.

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NORTHFIELD GENERAL CONFERENCE OF CHRISTIAN WORKERS

JULY 29 - AUGUST 14

"In issuing the call to the annual Conference of Christian Workers at Northfield, it is with the consciousness of our national need to again reiterate the words of Scripture, 'The things which are seen are temporal; the things which are not seen are eternal.'"

"It may well be that it has needed these trying days to emphasize again eternal truths. If at the cost of material prosperity our nation can be recalled to a sense of spiritual values, it will prove well worth while."

*From the "Call to Conference" issued by
Mr. W. R. Moody, Chairman*

Among the General Conference speakers will be:

REV. ADAM W. BURNET	REV. D. M. BAILLIE	DR. J. STUART HOLDEN
DR. CHARLES R. ERDMAN		DR. PAUL D. MOODY
DR. JOHN BAILLIE	DR. JAMES MOFFATT	DR. WILLIAM S. MITCHELL

NORTHFIELD MISSIONARY CONFERENCE

JULY 7-15

For the first time, the Home and Foreign Missionary Conferences, formerly held at different times under separate committees, will meet as a unit from July 7 to 15 as the Northfield Missionary Conference. History was made when it was voted last year to take this step toward unity which means a renewed study and strengthening of missionary conviction and

the deepening of faith in the missionary Christ. The Home and Foreign Missionary Conferences have brought thousands of girls and women to Northfield. Now they will have the added stimulus and inspiration of a union conference with a choice faculty drawn from both groups and including many familiar and well loved names.

Among the Missionary Conference speakers will be:

DR. OSCAR M. BUCK	DEAN T. W. GRAHAM	DR. MILTON T. STAUFFER
MISS MARGUERITE HAZZARD		MRS. VIRGIL B. SEASE
DR. CAROLINE L. PALMER	MISS GERTRUDE SCHULTZ	MRS. E. H. SILVERTHORNE

Conference of Religious Education

Judge Robert Chapin, *Chairman*

Herbert W. Gates, *Dean*

July 18-28

Massachusetts Christian Endeavor Conference

Ralph W. Arnold, *President*

Russell J. Blair, *Field Secretary*

August 14-21

For further information about any of the conferences write to:

MR. AMBERT G. MOODY

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CHURCH MANAGEMENT

AND

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Beginning with the August 1933 issue THE RECORD OF CHRISTIAN WORK will be combined with CHURCH MANAGEMENT, well known periodical for ministers and church workers. Subscription lists will be transferred to the publication offices at Cleveland, Ohio. All subscribers to THE RECORD will receive their issues each month to the termination of their paid subscriptions.

This change will give the readers of THE RECORD a much broader magazine. Founded in 1924 CHURCH MANAGEMENT, edited by William H. Leach, has grown to be an influence in church life. It has specialized in the problems of church administration, including finance, publicity, organization, religious education, duties of church officials, etc. These subjects, today, are vital to every church worker.

In addition to this material the combined magazine will institute a department to be known as "The Northfield Pulpit." In this department will appear each month addresses given at Northfield and the latest news of the Schools and the Conferences. Thus you will be kept in touch with the activities of this great spiritual center.

The new combined magazine will be unique in religious journalism. The Northfield addresses added to the other splendid material will give a general religious magazine of unparalleled usefulness to church men and women.

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Yes, You Can Get Money in June
Plan for Pro-rating Church Income
Year's Program for Church
Personalities in Preaching
Church Secretaries Organize
The Music of the Church
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Plagiarism and the Pulpit
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Beginning July First, the Address of the Combined Magazines will be

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AND RECORD OF CHRISTIAN WORK

Auditorium Building

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